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Al-Noor Society

A Central Facility of the Advancement of Religious Knowledge

By Mufti Muhammad Qamar ul Hassan

بسم الله الرحمن الرحيم

All praise is for Allah, and peace and blessings upon His noble Messenger.

Al-Noor Society of North America, a great organization of the United States, has been active for 27 years. Some of those who have worked to establish it have already passed away, but their goals have been met with the utmost success. The sole purpose of Al-Noor Society is to protect Islam and its correct beliefs, and to inform new generations of correct Islamic views. For this purpose, Al-Noor Society has spent all its effort in the advancement of religious education, and the result of this effort has been realized.

The importance of envisioning the East in the West can be felt by anyone of intelligence who loves his religion and has a deep relation with Islamic tradition. A Muslim takes his religious tradition with him wherever he goes. It is for this reason that a Muslim abroad gives priority to building a mosque over even his own house, that those Muslims born on foreign soil may recognize Islamic values, and that the integrity of this religion may be established in their hearts.

Thus, from the first day, all educational affairs were given the utmost attention along with the continuation of all other activities. To understand the various works of this facility, an exposition of its educational structure must be given.

1. Maulvi/Alim/Fazil Program
2. Muballigh Course
3. Hifz/Tajwid Program
4. Sunday Classes
5. Daily Quranic Recitation Classes

In addition to these five, a weekly lecture course is also offered, along with fatawa-writing and public addresses.

The Alim program has been running for over a year, and the students have been receiving knowledge and making noteworthy progress. They have tirelessly engaged themselves in their educational efforts and they are grasping the depths of various subjects. With the help of Allah, the day will soon come when, having graduated from this institution, they will offer the services of Islam throughout the United States.

Wherever the work of this religion is required, an understanding of the environment of the land, its society, language, and even the manner of speaking of its people has a great effect in preaching. Therefore, it is necessary to produce scholars in this nation, and to inculcate within them the values of the sciences of this religion in this environment. In

this way, their manner of speaking and educating can have a strong effect. Those students who are educated by modern education systems and are then educated traditionally will have a very effective manner of learning and educating others, because they will be aware of the nature of the people of this land. They will play a key role in attracting a new generation. With this scenario in mind, Al-Noor Society has established Al-Noor Institute of Islamic Sciences, and through the establishment of its educational system and curriculum, they have constantly striven to develop and promote Islamic education.

Alhamdulillah, its effect is manifesting, and we hope that by the Grace of Allah this school will produce scholars who can provide true guidance of the true religion.

This is its first educational convention, in which its performance over the past two years will be demonstrated. With this demonstration, we can have a glimpse into the future of this institution. May Allah give more success and progress to Al-Noor Society of Greater Houston, and may He provide ease in reaching its goal. May Allah reward all those who have spent their effort in this great cause. Ameen by the honor of the Noble Messenger.

Faqir Muhammad Qamar-ul-Hasan Qadiri (may he be forgiven)
Khateeb and Imam, Al-Noor Masjid, Houston
Chairman, Rooyat-e-Hilal Committee, North America

Translated by Omair Shariff, Al-Noor Institute of Islamic Sciences

INTRODUCTION

By Mufti Faizan ul Mustafa Qadri

November 2012 was the month when an institute for the education of Islamic scholars was declared at a huge gathering during Juma Prayer at the central building of Al-Noor Masjid. As this was the sole purpose of my trip to the US, I devoted my time exclusively to its establishment and management. The completion of the syllabus and curriculum of the Alim program and its introduction to the community took several weeks.

The reason behind the establishment of this program was the call of the day: that this country and our community need Islamic scholars, who, having grown up in this advanced educational system, being fully aware of main stream values of this country, and having exemplary knowledge of the Arabic language, Quranic exegesis, prophetic narrations, jurisprudence and its principles, and creedal beliefs and theology, can argue the case for traditional Islam as a reasonable, even preferable, way of life.

Allama Qamruzzaman Azmi, one of the founder members of Al-Noor Society, had suggested many times to establish such an institution through which to launch an Alim program, and after many years the committee at Al-Noor decided that the establishment of this institution could not and would not be delayed any longer. This decision resulted in the commencement of classes for the first year on January 14th, 2013. The program started out with part-time classes from 6:30 to 9:30 in the morning, but it later developed into a fulltime program with classes from 8:00 AM to 2:00 PM.

Despite the underwhelming level of enrollment, we found those students who had joined hungry for such classes, and consequently they were given my undivided attention. Their desire to learn along with the time put exclusively into their instruction allowed them, by the Grace of Allah, to complete the first year of instruction in under a year. Now, Alhamdulillah, those same students have completed their second year of instruction, and a new group has completed its first year.

When we began this Alim program, we felt the reason why no one had started such a program in this land, and the reason behind the low turnout of students, was a lack of consideration for this need by the entire community, as well as a lack of teachers present here who can teach the books required in the English language. A recurring question posed by several individuals was concerning what the economic outcome would be for the institute's graduates. We feel that such a question is reflective of the inclination towards materialism in this society. Though it is natural to worry about one's livelihood, the excessiveness of such materialistic values is incompatible with our tradition, for

indeed, the Prophet lived simply and warned us of the excesses of this world. We are unable to find an acceptable answer to this question in terms of such a worldview, but we cannot deny the need for scholars who are raised and educated in the US, and so we must move forward relying only on the Favor of Allah Subhanahu wa Ta'ala.

Though I found it strange to have only four or five students in a class, since I am used to having forty to fifty where I teach in India, I found their academic background and desire to learn provoking me to expend all my concentration and effort upon them, trying my best to educate them with subjects and books both within and outside of the basic curriculum.

Many great scholars, such as Allama Qamaruzzaman Azmi, Mufti Muniburrahman, Allama Badrul Qadri, Mufti Abu Bakr Shadhili, Shaykh Naeem Abdulwali and others have already visited our classes. Most of them have even tested the progress of the students, and their satisfactory impressions have provided a great deal of encouragement.

Despite whatever progress we may have made, there is still much work to be done for the establishment of such institutes in the United States. We need our community to better understand the significance of Al-Noor Institute and its role, and to do whatever possible to ensure its future.

This magazine is actually a collection of written assignments given to the students throughout the year. Some of them can be informative for lay-readers, and some of them may be difficult to understand, as they are from the more subtle teachings of the program, and may prove useful for those seeking more advanced knowledge. The purpose of this magazine is to encourage the students to continue to strive in their written works, to receive feedback from the community and to prepare for extraordinary academic endeavors in the future.

I request readers to inform us of anything in which improvement is needed, as the articles are definitely not free of mistakes, and to give us suggestions for the future, as this is the first volume of what we hope will be several in this publication. Do not forget us in your duas.

Thank you

Faizanul Mustafa Qadri

October 07, 2014

Zul-Hijjah 12, 1435

Al-Noor Institute of Islamic Sciences At a Glance

Our program is aimed to progressively familiarize the student with the principles (usul) and resultant issues (furu) of the sciences of our religion in a deep manner over a three-year period. Discussed below are the minimum requirements and books covered in each year.

Year One: Intermediate (Wastaniyyah)

The purpose of this year of instruction is to introduce the student to the Arabic language as well as to foundational texts of jurisprudence and its principles. By the end of the year, the student should be familiar with the grammatical and morphological elements of the Arabic language, and should be able to read elementary texts and provide syntactical breakdown of their sentences with little trouble. Books studied include (but are not limited to):

- Minhaj-ul-Arabiyya – a basic booklet of foundational Arabic
- Al-Qira'at Ul-Rashida – selected portions of basic Arabic literature
- Sharhu Miata Amil – First classical text of Arabic Grammar
- Nur-ul-Idah – Introductory text of the fiqh of worship (Ibadat)
- Hidayat-un-Nahw – Intermediate classical text of Arabic Grammar
- Ilm-us-Seeghah – Intermediate classical text of Arabic morphology
- Muallim-ul-Insha'I – basic writing exercises in Arabic
- Mukhtasar-ul-Quduri – basic classical book on fiqh
- Qasas-un-Nabiyeen – selections of intermediate Arabic literature
- Al-Arabaeen An-Nawawiyyah – Imam Nawawi's short collection of hadith studied from a linguistic perspective
- Aqidah Tahawiyyah – basic work of Sunni Creed
- Muwatta Imam Muhammad – Imam Muhammad ibn al-Hassan Shaybani's version of Imam Malik's Hadith collection with indications of Hanafi inclinations and explanations according to each hadith
- Al-Anwaar Ul-Muhammadiyya – Meccan life portion of seerah book
- Usul Ash-Shashi – intermediate text covering the principles of Hanafi Jurisprudence

Year Two: Proficient (Alamiyyah)

The purpose of this year is to develop proficiency within the student in the Arabic language as well as intermediate and advanced texts of various sciences. By the end of the year, the student should be able to read Arabic at an advanced level and write Arabic

fluently. The student should be familiar with advanced elements of jurisprudence, basic logic, Quranic exegesis and Arabic rhetoric. Books studied include:

- Surat-ul-Baqarah – the entire second chapter of the Quran covered using various classical works of exegesis
- Tafsir Jalalayn – basic work of Quranic exegesis
- Sharh-ul-Waqayah – intermediate work of Hanafi jurisprudence
- Al-Hidaya – the first two parts of an advanced work of Hanafi jurisprudence
- Al-Mabsut – selections from an early work of Hanafi jurisprudence bridging the gap between principles and their application
- Nur-ul-Anwaar – intermediate/advanced book of principles of jurisprudence
- Talkhees-ul-Miftah – intermediate work of Arabic rhetoric
- Zubdat-ul-Itqan fi Uloom-il-Quran – basic book of principles of Quranic exegesis
- Al-Nazharat – Selections from advanced work of Arabic literature
- Mukhtasar-ul-Ma'ani – Advanced work of Arabic rhetoric
- Sharh-ul-Aqaid – advanced work of Sunni theology
- Mirqah – basic/intermediate work of Aristotelian Logic
- Hidayat-ul-Hikmah – basic work of Greek philosophy
- Siraji – classical work on fiqh of inheritance
- Al-Anwaar Ul-Muhammadiyah – Medinan portion of sirah
- Nuzhat-un-Nazhar – Introductory work on Hadith sciences

Year Three: Advanced (Fadeelah)

The purpose of this year of instruction is to familiarize the student with classical works of Hadith and Hadith sciences and thereby acquaint the student with rare aspects of classical Arabic. By the end of this year, the student should be fluent in the Arabic language and should have proficiency in Hadith, Hadith sciences, debate, advanced jurisprudence and its principles. Books studied include:

- Tafsir Madarik-ut-Tanzil (Tafsir an-Nasafi) – Intermediate work of Quranic exegesis
- Anwaar-ut-Tanzil (Tafsir al-Baydawi) – Advanced work of Quranic exegesis
- Jami'-ut-Tirmidhi – Imam Tirmidhi's famous hadith collection
- Sahih Bukhari - the most famous collection of authentic prophetic narrations
- Sharhu Ma'ani-il-Athar – Imam Tahawi's classical hadith work discussing context of hadith as a source of Hanafi juristic opinions
- Asma'-ur-Rijal wa Jarh wa Ta'deel – Hadith sciences dealing with narrators of Hadith and Hadith criticisms
- Al-Hidaya – the last two parts of an advanced fiqh work
- Al-Rasheediyyah – intermediate work of debate
- Al-Had Ul-Kaf – Advanced work of Hadith sciences
- Hussamy – Advanced work of principles of jurisprudence.

An optional corollary course (Tahqeeq) is also available

(البقرة ١٧٧)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ
مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآلَمَلِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَعَآتَى
الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَعَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

(Al-Baqara: 177)

Translation

Virtue is not that you turn your faces towards the east or the west, but the virtuous are those who believe in Allah and the Last Day and the Angles and the Scriptures and the Prophets. (They) give wealth despite loving it to relatives and the orphans and to the needy and to the travelers and to the beggars and for (freeing) slaves, and they establish the prayer and pay zakat. (And they are) those who fulfill their promises when they make them, and those who are patient during times of stress and affliction and war. Those are the ones who are truthful, and those are the ones who are God-fearing.

Translated By: Umar Hasan

(البقرة ١٢٥)

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلِّيًّا وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

(Al-Baqara: 125)

Translation

And when we made the House a place of return for the people , take the standing place of Ibrahim as a place of prayer, and We took a promise from Ibrahim and Ismail to sanctify my my house for those who circumambulate and seclude themselves inside it, and for those who bow and prostrate.

Translated By: Omair Shariff

(البقرة ٢٥٩)

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي
هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً
لِّلنَّاسِ ۖ وَانْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(Al-Baqarah: Ayah 259)

Translation

Or like the one who passed upon a village while its roofs were caved in (ruined). He said, In what way will Allah give this life after its death? So Allah caused him to die for 100 years then resurrected him. He (Allah) said, how long have you stayed? He said, I have stayed a day or part of a day. He (Allah) said, rather, you have stayed 100 years. Look to your food and your drink, they have not aged, and look to your donkey, that We may make you a sign for people. Look at the bones, how We revive them, and we clothe them with flesh. When this was clarified for him he said, I know that Allah is powerful over everything.

Translated By: Ahmad Muhammad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir of Surat-ur-Rahman

Omair Shariff, Al-Noor Institute of Islamic Sciences

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ 1 عَلَّمَ الْقُرْآنَ 2
خَلَقَ الْإِنْسَانَ 3 عَلَّمَهُ التَّبْيَانَ 4

Al-Rahman. [He] taught the Quran, created man, taught him The Exposition.

Al-Rahman: Many English translators have translated this word to mean “Most Merciful”, or “The Lord of Mercy”. We have chosen to leave this ayah untranslated, as it is a name and should be understood as such. So in understanding the use of this word, a few points must be known first.

Allah vs. Rahman: The first question that arises is that in the context of this surah, why did Allah choose to use His name Rahman? The word “Allah” is defined as a name understood for the Creator of all possibilities, i.e creation. Similarly, Allah is defined as the name that is inclusive of all the qualities, names and attributes of God. Based on these two understandings, it would seem as though in listing the favors of Allah (which will become clear later in the surah), which are present and clearly observable in creation, and in introducing Allah so as not to limit His understanding in any way, the name that is inclusive of all the names and attributes of God should be used, which is Allah.

The response to this would be that though Rahman is a particular name of Allah, and though things in creation are listed as His favors, those favors present in creation

arise out of His Rahmaniyyah, His quality of being Rahman. Everything in creation, be it good or bad on its surface, is a subset of the rahmah, or Mercy, of Allah. This name then, is indicative of the care and attention our Lord gives us through all created things, whether they are at a micro or macro level. The name Al-Rahman, therefore, becomes entirely appropriate for the discussion being framed by Allah.

Rahman vs. Rahim: If all things in creation arise out of the Mercy of Allah, why is it that He would choose Rahman over Rahim, another name used for understanding the Mercy of Allah?

One response could be that though both names are derived from the root word رَحِمَ, Rahim is a word termed as “sifah mushabbahah” in Arabic, which is a noun derived from a verb used for excess unrestricted by time. Rahman, however, is a noun termed as “ism mubalaghah”, which is used for hyperbole or exaggeration, making the excess of rahman implied in the word “Rahman” greater than the excess implied in “Rahim”.

Another response, and this is the response used in most of the works of Quranic exegesis, is that the name “Rahman” is used for “rahmah sabiqah”, early mercy, which is the mercy provided to us in the here and now, this life, this universe, and “Raheem” is used for “rahmah lahiqah”, late mercy, which is the mercy shown to us in the next life. With this understanding,

and with the understanding that the first few favors of Allah listed in this surah are those present in creation, the preferability of the usage of Al-Rahman is very clear.

Rahman only for Allah: The final point that should be understood is that though it may seem as if Allah is limiting His understanding in the minds of the addressees of the Quran by using only one of his names, this is actually not the case, as the name Rahman is a name that can only be used for Allah. Of the many qualities, attributes and names of Allah, some can be used for people, such as “Karim” or “Wadud”, because the qualities of being Karim or Wadud are found in people. However, names like “Khaliq” or “Razzaq” cannot be used because they indicate to qualities that are only found with Allah.

If it were said that Rahman can be used for people because it indicates to mercy, a quality found in people, the response would be that the mercy indicated to in this name is the rahmah sabiqah discussed in the point above. This rahmah sabiqah is dunyawī, or worldly, and thus correlates to all the things in creation that serve as favors to us. Therefore, this rahmah actually means creating, and the ability to create is only for Allah. Based on this understanding then, the name Al-Rahman does not limit the addressee’s understanding of Allah in any way because it is a name that can only be used for Allah.

The cause of revelation of this ayah (sabab-un-nuzul) is that the pagan Arabs asked the Prophet ﷺ, “Who is Rahman?”

It is also said the cause of revelation was that the pagan Arabs accused the Prophet ﷺ of learning the

Quran from a man in Yemen named Rahman, who was actually Musaylimah Kadhab.

[He] taught the Quran: The question that arises concerning this ayah is who Allah taught the Quran to. There are three possibilities:

1. **Jibreel عليه السلام:** Allah سبحانه و تعالي taught the Quran to Jibreel عليه السلام who conveyed it the Prophet ﷺ as revelation.

2. **Muhammad صلى الله عليه و سلم:** This meaning is obvious, especially given the above explanation. This meaning would imply (to the non-believers) that the Quran is indeed the speech of Allah تعالى and not the speech of the Prophet ﷺ عليه و سلم.

3. **Humanity:** Allah taught humanity the Quran through the two means expressed above. Many Quranic exegetes incline towards this meaning as being the most correct, given the context of the surah and due to the fact that it is the most general of the three.

Another possible meaning is that Allah سبحانه taught the Quran to the angels, and this meaning will be explained further in the next ayah, ان شاء الله تعالى.

One reason that this ayah does not mention who the Quran was taught to is that in its ambiguity is an indication of the focus of the ayah being on the favor of the Quran being taught, not necessarily the Quran being taught to one person and not another, and the focus of this entire surah is upon the favors provided to us by our Lord. This is the reason why many exegetes have inclined to the third meaning expressed above.

Created man: The meaning of this ayah is very clear and it gives context to the

previous one. However, given this context, the question arises as to why Allah سبحانه would mention the teaching of the Quran before the creation of man.

One explanation of this ordering could be that the meaning of teaching the Quran is directed at the angels, and this sets up a high-low thematic ordering in the entire surah, as will become clear later ان شاء الله تعالى.

Another explanation could be that the ordering is an indication of the greatness of the favor of teaching the Quran, that teaching man the knowledge of Allah and his qualities and attributes is an even greater favor than the creation of man itself.

It could also be said that the entire purpose behind the creation of man was the teaching of the Quran. Allah تعالى says in the famous Hadith Qudsi:

"I created mankind and jinn so that they would worship Me."

Scholars of Hadith have commented that in this case, "to worship" means "to know".

He also says سبحانه in another Hadith Qudsi:

"I was a hidden treasure and desired to be known, so I created the heavens and the earth and all that is in them."

Here we have the word "know" specifically in the text of the Hadith. We know that Allah is totally knowable; thoughts cannot reach Him, minds cannot grasp Him, He is dissimilar to creation in every way (ليس كمثله شيء). In light of this unknowability of Allah, He has revealed scripture concerning His Attributes and Qualities so that we may know something of Him. Indeed, all the knowledge we

have of Allah is from our sacred text. So the Quran, then, serves as the agent of informing mankind and jinn of Allah, fulfilling the purpose behind their creation. Based on this understanding, then, it can be seen that the purpose of creating mankind precedes the creation of mankind itself, so the ordering of the ayahs is actually quite logical.

Taught him The Exposition: Here we have chosen to translate *bayan* as The Exposition (with a capital "E"). However, nearly all English translations render the Arabic *bayan* into some form of communication (He taught man to express himself, Taught him the mode of expression, Taught Him to communicate, etc). Indeed, a few early commentators of the Quran, such as Ibn Zayd, interpreted *bayan* in this way. If we look at the content discussed in this surah so far, and if we look at the nature of the Quran as guidance and clarification for the people in general, we find that this meaning of *bayan* fits very well. Allah سبحانه و تعالى says,

الْم (1) ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Alif Lam Mim. That book in which there is no doubt is a guidance for the God-fearing.

Similarly, He says سبحانه,

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

[It is] the month of Ramadan in which the Quran was revealed as guidance for the people and clarifications of guidance the Criterion (of right and wrong)

These two ayahs give credence to the fact that the Quran guides and clarifies, and Muslims believe that the Quran is the uncreated Speech of God. Allah has chosen to convey information to His

creation via speech and communication; it is through this method that He has chosen to guide and instruct us. As for the context of this surah specifically, Allah سبحانه و تعالى has already mentioned *teaching* the Quran, as opposed to *revealing* or *sending down* the Quran, words that are used in several other places in the text. The repetition, therefore, of the word عَلَّمَ shows a link between the Quran and *bayan*; man had to know how to communicate before being communicated to. So, given the context of this surah specifically, and the Quran in general, this interpretation is entirely appropriate.

The only problem with setting the translation with communication is that it is still not inclusive of all the meanings of *bayan*. Though most English translators have opted for this meaning, most classical exegetes of the Quran, as well as several non-English translators, have opted for different, more inclusive meanings. The early classical exegete of the Quran, Ibn Jarir Tabari, concerning this word, quotes Qatadah, a foremost Tabi` (generation after Companions of the Prophet صلى الله عليه وسلم), and a student of the companion Abdullah Ibn Abbas, an authoritative commentator on the Quran. He quotes two narrations from Qatadah, one that says the meaning of *bayan* is an exposition on everything that is halal and haram for mankind, and another that says its meaning is everything upon the earth. Tabari goes on to say that several other commentators (ahl ta'weel) have said that *bayan* means all things that are good and evil. Finally, he ends the discussion by saying that the most correct meaning of *bayan* is everything that mankind has a need for. The overarching theme of this surah, the favors of Allah, gives credence to Allah teaching man everything he

needed to know in order to survive. Another meaning could be that Allah has taught man what was (stories of previous peoples), what is (states of believing and nonbelieving people) and what will be (knowledge of the afterlife). This is why we have opted to keep the meaning as general as possible.

Absence of Conjunctions

Punctuation in the Arabic language is a purely modern introduction. Older texts commonly separate sentences with the conjunctions و and especially ف. This is why a word for word translation of a passage in a classical Arabic text may seem like a giant run-on sentence in English (He came, and he did such, and he left, and they looked for him, etc). Based on this consideration, the question arises concerning the above four ayahs as to why there is no conjunction between them, especially since there are conjunctions present from the fifth ayah onward. This is part of the style of the Quran, a style that is studied in detail in the linguistic science known as *balagha*. Among the basic principles of *balagha* are that the words in the scripture or text conform to the situation (*Muqtada 'l Hal*), or to the addressees. Since this surah deals with the favors of Allah, and the denial of those favors at the hands of the disbelievers, its opening ayahs serve as a sort of chastisement to those deniers. It is very similar to a parent chastising his child after some disobedience, so he might say something like, "You're denying me? I'm the one who fed you, clothed you, changed you, burped you..." and so on. Although this particular form of linguistic chastisement only lasts for the first four ayahs, other methods of the same admonishment will become clear later in this surah ان شاء الله تبارك و تعالى.

5 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

6 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

The sun and the moon are [fixed] with their orbits, and the plants and trees prostrate.

The sun and the moon are [fixed] with their orbits: i.e. They are in a regular unchanging orbit. Here is where Allah begins to list some of the more obvious of His favors to creation, in that they are clearly observable. The obviousness of these favors is linguistically alluded to in the way that Allah سبحانه و تعالى lists them. If we look at the previous four ayahs, we find that Allah is clearly mentioned as the actor. Here, however, we find that the sun and moon are mentioned as though they are occurring independently without any actor moving them. This could be because Allah has already established Himself as the Ultimate Actor in the previous ayahs and now it need only be implied in the rest of the surah. It could also be that because these phenomena are naturally occurring and no apparent actor is visibly controlling them (Allah is unseen), the language of the statements discussing them reflect this same apparent nature. The wisdom behind mentioning them this way might be to reinforce the admonishment in the previous ayahs, or it could just be a clearer method of mentioning the favors in a way that better resonates with the addressees. For example, if a someone says to someone else, “Allah is moving the sun”, then regardless of the truth of that statement, the other person can easily deny it, as he cannot see Allah actually moving the sun. If, however, it were said to him, “The sun is in a fixed orbit”, it would be very difficult for him to deny that, as it is an empirically verifiable fact. Thus does

Allah make the case for tawhid and an afterlife.

Benefits of Fixed Solar and Lunar Orbits

In listing these phenomena as favors of Allah, exegetes of the Quran have endeavored to explain why they are benefits. Nearly all classical works list the benefit of fixed orbits being a means of determining time. Indeed, from the hours of the day, to the days of the month, to the months of the year, all are determined using the orbits of the sun and moon; had they not been regular, fixed time determination would be all but impossible. Day and night themselves have proved indispensable to plant and animal life, as well as the changing of seasons. Though modern understandings of the way we move in relation to the sun and planets are different from pre-modern understandings (the moon still revolves around the earth), our use of these interstellar objects as time markers has not changed in the least. Modern understandings have also shown us other benefits of regular lunar and solar orbits, such as the tides of the ocean, and these effects are often far-reaching, having a vast array of implications upon life on the planet.

And the plants and trees prostrate: i.e. they are in a constant state of prostration. The benefits of plants and trees readily at our disposal are numerous, the most obvious being that they provide us with fruits, vegetables, shade and stability of the ecosystem. When cut or harvested, they provide us with building materials, medicines, paper and ink.

Tafsir of Surah Al-Mulk

Ahmad Muhammad, Alnoor Institute of Islamic Sciences

سُورَةُ الْمُلْكِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ الَّذِي خَلَقَ سَبْعَ
سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ
تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ
ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ
السَّعِيرِ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُ
الْمَصِيرُ إِذَا الثُّوَابُ فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ
تَفُورٌ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ
سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا
نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ
أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ
نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Translation:

Blessed is the One in His hand is the dominion, and He has power over everything. [1]

The One Who created death and life in order to try which of you is best in actions, and He is the Mighty, the Forgiving. [2]

The One Who created seven skies stacked. You will not see in the creation of the Beneficent flaws, so return you sight do you see any incongruences? [3]
Then return you sight over again, the sight

will return to you humbled while it is fatigued. [4]

And We have ornamented the lover heavens with stars and We made them missiles for the devils and We have prepared for them the punishment of the blaze (al-sa'eer) [5]

And for those who disbelieved in their Lord is the punishment of Jahannam, and how awful the destination.[6]

When they are thrown in it, they will hear from it moaning while it is boiling over. [7]

It almost bursts (separates) due to fury. Whenever a group from them is thrown in it, its guards will ask them, "Did not a warner come to you?" [8]

They will say, "Indeed, a warner came to us and we rejected him. And we said Allah has not revealed anything, you are not but in great misguidance." [9]

And they will say, "If only we would have listened or used our intellects, we would not be the inhabitants of the blaze." [10]

Commentary:

Surah al-Mulk is a Makkan surah and it contains 30 ayat. It has a special status in the Quran. The whole of the Quran is miraculous in nature and each letter is special but Mulk as well as several other surah have been mentioned by the Prophet (sallallahu alaihi wa sallam) as having special properties and benefits for the reciter. Some of the qualities of this surah are as follows:

It will intercede for the reciter in his grave:

Ibn Masud said, When the dead is placed into his grave he will be approached at his feet and it will be said, There is no way for you against him, because he would stand with surah Mulk on his feet, then he will be approached by his head, and his tongue will say, There is no way for you against him, because he would recite surah al Mulk with me. Then he said, it is The Protector from the punishment of the grave.

It also will intercede for the reciter on the day of judgment:

Narrated from Abu Hurarah: The Messenger of Allah said: Verily there is a surah from the Book of Allah which is only 30 verses, it will intercede for a man until it brings him out from the fire on the day of rising and enters him into the Paradise, and it is surah Tabaarak.

Also from Tirmidhi from Ibn Abbas: A man pitched his tent on a grave and he did not consider that it was a grave. It was the grave of a man and he suddenly began reciting surah Mulk until the end. He came to the Prophet (sallallahu alaihi wa sallam) and said to him: Oh Messenger of Allah, I pitched my tent on a grave and I didn't know it was a grave. So it was the grave of a man and suddenly he recited surah Mulk until the end. The Messenger of Allah (sallallahu alaihi wa sallam) said: It is The Protector, it is The Saver; it will save him from the punishment of the fire.

It is also a protector from fitnah (trials)

It is narrated that whoever recites it every night, trials will not harm him.

Another quality is the desire of the Messenger of Allah for this surah to be in the heart of every believer:

from Ibn Abbas: The Messenger of Allah (sallallahu alaihi wa sallam) is reported to have said, I love that tabaarak alladhi biyadihi al mulk, be in the heart of every believer.

Blessed is the One in His hand is the dominion, and He has power over everything.

Here in this ayat Allah praises Himself by saying {Blessed is the One}. The meaning of blessed is holy. To be holy is to be pure from defect and deficiency, so Allah is describing Himself and the purity and exaltedness of His essence. It is a form of magnification and necessitates His transcendence from the attributes of created beings because they are not free from deficiencies. The term "Blessed" (تبارك) also could mean the eternal One who has no beginning and no end.

Then Allah says {in Whose hand is the dominion}. The term hand is from the ambiguous terms in the Quran, this is due to the fact that Allah is transcendent from having limbs and a form. Therefore the later scholars would do interpretation of the term to mean power and authority. The dominion is the dominion of the heavens and the earth in the dunya and the akhirah. According to Ibn Abbas he mentioned "It means that He exalts whomever He wants and He abases whomever He wants, and He gives live and causes death, He enriches and impoverishes, He gives and prevents."

Allah then says {He has power over everything}. This statement points to the oneness of His Godhood. Allah saying He

has power over everything removes the possibility of other gods. The definition of god implies independence and freedom from the control and influence of another, therefore the fact that Allah has power over everything proves no other being could be attributed with the status of godhood because it as a being would not be independent of Allah's control.

The One Who created death and life in order to try which of you is best in actions, and He is the Mighty, the Forgiving.

{The One Who created death and life}
It is said it means, He created you for death and life, meaning: For death in the dunya and life in the akhira.

One thing that jumps out is that Allah brought death before mentioning life. There are several indications that are taken from this. The first is found from the above meaning of "for death in the dunya and life in the akhira" so Allah indicated that this life (dunya) is equated to death. And if we look at the reality of this world we see that it is in a constant state of death and decay. If we take the human for instance from the moment of conception our cells start to decay. We are constantly dying in reality and only metaphorically are we living.

As Allah says,

Everyone on it is passing away.
(Quran 55:26)

And the real life is the life of the hereafter. So in this ayat it is equated to life itself. Allah says,

This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew. (Quran 29:64)

It is said that death was advanced because things in their origin were on the hukm (judgment) of death, like man being created from a blood clot, dust, etc.

As Allah says

How can you disbelieve in Allah while you were dead and He gave you life, then He will cause you to die, then He will bring you to life, then to Him you will return. (Quran 2:28)

Imam Qatada said that the Messenger of Allah (sallallahu alaihi wa sallam) would say:

"Verily Allah ta'ala humbles the son of Adam with death and made the dunya an abode of life then death and made the akhira an abode of recompense and permanence."

It is also said that death is advanced because it is the strongest inciter for people to move to good actions.

Next Allah gives the reasoning for His creating death and life. He said, "In order to try you, which of you are best in deeds."

Ibn Umar said, the Prophet (sallallahu alaihi wa sallam) recited until he reached ."which of you is best in deeds." So he (sallallahu alaihi wa sallam) said, "The most conscious of the sanctuary of Allah, and the quickest in the obedience of Allah."

(and He is the Mighty) in His revenge against those who disobey Him and (the Most Forgiving) for those who repent to Him.

Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?

Meaning of you see no incongruity in the creation of the Beneficent from crookedness nor deficiencies nor any contradictions, rather it is established soundly as a proof that it has a creator. He then commanded that they look in His creation in order from them to consider it and they reflect in His power. He then instructs the people to look and look again, and questions them do they see any disorder?

Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

Allah then commands to return the vision multiple times, though the word كرتين is used which literally means twice, but multiple looking is meant. This is to emphasis the inability of the human to find any flaws, because if a person just looks once it's possible to miss something but upon repeated observations you wouldn't miss any incongruencies. Then Allah informs the result of the constant looking will be their vision will return to them dazzled, feeble, and humbled. Ibn Abbas said, the disgraced one is the one who did not see what he desired. Meaning the disbeliever may try to look for imperfections and flaws in Allah's creation but he will be disgraced as he will be unable to do so.

And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.

And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.

Allah says "and We made them missiles...", meaning the shooting stars.

Imam Qatada states that Allah created the stars for 3 reasons, 1) to ornament the sky 2) to pelt the devils 3) as signs to guide people on the land and sea and for them to tell time. And whoever seeks other than that has feigned that which he has no knowledge about it and has transgressed and done oppression.

When they are thrown into it, they hear from it a [dreadful] moaning while it boils up.

"When they" meaning the disbelievers "are thrown into it, they hear from it a [dreadful] moaning..." According to Ibn Abbas the moaning is from jahannam when the disbelievers are thrown in it. It is also said the moaning is from the disbelievers themselves when they are thrown into hell fire.

"while it is boiling up" is the fires of hell due to the severity of its flames from the severity of anger.

Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.

And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

(Almost bursting for fury...) This is the severity of angry against the enemies of Allah. (Whenever a group is thrown in...) i.e. a group of disbelievers. (its keeper shall ask them...) out of reproach and reprimand (did not a warner come to you...) meaning a messenger in the dunya **(continued on page 26)**

Hadith of Jibreel (Alaih e Salam)

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عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْنُوعُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَقَّاءَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُيُوتِ. ثُمَّ انْطَلَقَ، فَلَبِثْنَا مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. " [رواه مُسْلِمٌ]

Umar ibn Khattab (RA) narrates:

One day we were sitting with the Messenger of Allah (SAW) on a particular day, when there appeared upon us a man. His clothes were very white, and his hair was very white. And there was no sign of travel on him, and none of us recognized him. Then he sat next to the Messenger of Allah (SAW), and rested his knees next to the knees of the Messenger, and placed his hands on the Holy Prophets thighs. And he then said "Ya Muhammad, inform me about Islam. So the Messenger of Allah

(SAW) replied "Islam is to testify that there is no god but Allah and that Muhammad is His Messenger, and to establish Salat, and pay Zakat, and fast during Ramadan, and perform Hajj of the house of Allah, if you are able to do so". The man then said "you have told the truth". Umar ibn Khattab (RA) then said "we were amazed by this man asking, then verifying the response." The man then said "inform me about iman" so the Messenger replied "it is to believe in Allah and His angels and His books and His messengers and the last day and believing in his decree, the good and bad of it". The man again said you have spoken the truth. Then he asked "inform me about ihsan". The Messenger (SAW) replied "worship Allah like you see Him, though you do not see Him, because undoubtedly He sees you". The man then said "inform me about the Hour". The Messenger (SAW) then said "the asked one does not know about it more than the asker". The man asked another question "inform me about the signs of it" the Messenger (SAW) said "the slave girl will give birth to her master, and you will see bare foot, naked, poor, herdsmen becoming prideful in constructing buildings" then Umar ibn Khattab (RA) added "after the man left I stayed for a while" then the Messenger (SAW) asked me "Ya Umar do you know who the asker was" I replied "Allah and His Messenger (SAW) knows best", then the Messenger (SAW) said "indeed that was Gabriel, he came to teach you your religion" رواه مسلم

Affirmative Attributes of God

Ahmad Muhammad, Alnoor Institute of Islamic Sciences

In the subject of Islamic theology, naturally, the central discussion is the existence and description of God. The scholars go about this in several manners. One method is to divide the information about God into three broad categories: 1) what is necessary for God 2) what is impossible/irrational for God 3) what is possible for God. The next method, which is similar to the first, is to categorize the core attributes and descriptions of God into various headings. These are usually divided into 4 categories 1) the Personal attribute 2) the Negating attributes 3) the Affirmative or Entitative attributes 4) and the Relative attributes. We say core attributes because these attributes are such that they form a type of matrix, in which each of the other names and attributes we know of God could be traced back in meaning and expression, to them.

The Personal attribute of God is one, which is existence.

The Negating attributes are so called because it is necessary to negate the opposite of these attributes for God. They are 5 in number; pre-eternal, eternal, difference from creation, self subsistence, and oneness.

The Relative attributes are linked to the first 7 affirmative attributes mentioned below. They form the adjectival form of these attributes. They are living, knowing, hearing, seeing, willing, powerful, and speaking.

This brief article will concentrate on the description of the 8 affirmative attributes.

They are called the affirmative attributes because these are the attributes that are considered indispensable and represent a mark God's absolute Perfection, such that the mind would hardly be able to imagine God without these attributes. These attributes are Hayah (Life), Ilm (Knowledge), Sam'a (Hearing), Basar (Sight), Irada (Will), Qudra (Power), Kalam (Speech) and Takwin¹ (Making exist).

Hayah (Life): It is an eternal attribute of His essence. This is the central of the affirmative attributes. It is inconceivable for a being to have knowledge, will, power, hearing, seeing or speech without being alive. Allah's is the true living being and His attribute of Life is established by His Essence.

Ilm (Knowledge): It is an eternal attribute of His essence. The knowledge of God connects to all things completely, meaning all things that exists, can exists, and can not exists. His knowledge is not an acquired knowledge. He is not waiting for something to happen before He knows. His knowledge is pre-eternal and complete.

Irada (Will): This faculty of Allah is one which specifies one of the many possible

¹ The two schools of Ahlus Sunnah, Maturidi and Ashari, differed upon whether takwin is one of the affirmative attributes or not. The Maturidiyyah affirm it as an affirmative attribute

things. Meaning by His will and choice, out of the infinite possible things that could happen or existence He chooses with of them will occur. This is logical because if God did not have the attribute of will then it would necessitate that He is compelled or forced to do things. His will is connected to only the possible not to the necessary or the irrational. This means that His own existence for example is necessary so His will doesn't apply to it because will implies choice for something to be or not be and His existence by necessity must be. Similarly for the irrational. These are things that are logically impossible to exist, i.e. a square triangle. This is just a jumble of words and have no means rational manifestation. So His will does not attach to such things. Which is the refutation of the silly atheist question, "Can God create a rock so big He couldn't lift it?"

The question itself is irrational therefore doesn't apply to God's will and power.

A note would be appropriate here, relating to the intersection of God's will and command as it relates to His good pleasure. There are four intersecting points with these:

He commanded it and willed it. Ex. The faith of the believers.

He does not command it nor does He will it. Ex. Disbelief for the believers.

He commands it but does not will it. Ex. The belief of Abu Jahl

He wills it but does not command it. Ex. The disbelief of Abu Jahl

So Allah's good pleasure is attached to everything that He commands not necessarily to everything He wills to come into existence.

Qudra (Power): Is an eternal attribute of His essence. With it He creates all possible things or renders non-existent whatever He wills. Similar to His will, His power only attaches to those things which are possible, not to the necessary and the impossible. As another example to drive the point home sometimes people ask, "Can God create another god?" The question itself is irrational, because whatever He created obviously would be created and therefore could not be a god because one of the central defining points of God is He is uncreated without beginning.

Basar (Seeing): Is an eternal attribute of His essence by which He unveils every existent thing. He sees in the true and perfect sense that everything that exists He perceives it through His attribute of seeing. Even things we don't normally attach to seeing He sees. Ex He sees sounds.

Sam'a (Hearing): Similarly defined as Seeing, it is an eternal attribute of His essence by which He unveils every existent thing. His hearing encompasses all existent things even things we don't normally attach to hearing. Ex. He hears colors.

Kalam (Speech): It is an eternal attribute of His essence. Allah's speech has no sounds, words or letters. The eternal speech is classified as internal eternal speech (kalam nafsi), which has no beginning nor end. The discussion of the Quran as the Speech of Allah can be fairly lengthy which would be out of the scope of this brief article but in short the Quran in reality is the eternal speech of Allah. As the letters and sounds manifest in the
(Continued on Page: 26)

The Asharites and Maturidis: Ahl Sunna from an Intra-Credal Perspective

Omair Shariff, Alnoor Institute of Islamic Sciences

الحمد لله الذي يهدي
الى الحق و التمهيد و الصلوة و السلام على
سيدنا الذي فسرنا بعلم التوحيد و بعد

All praise is due to Allah, who guides to the straight path, and peace and blessings on our Master Muhammad who expounded upon it with teachings of tawhid. With these great blessings in mind, we should know that the creed of Ahl Sunnah does not waver from the way of the Messenger at all (hence its being named “Ahl Sunnah”, or people of the prophetic way), and that any differences amongst the scholars of Ahl Sunnah are semantic and minor. It should also be known that of all the creedal-based groups that have formed amongst the Muslims, only two are considered to be from Ahl Sunnah: the Asharities and Maturidites. What follows is a brief exposition of both schools, as well as a short outline of the history behind the science of theology known as Ilm-ul-Kalam.

The Need for Ilm-ul-Kalam

The time of the Messenger was filled with trials and tribulations for the believers, but no one in that time ever faced issues of belief. This was due to several factors, chief among them being the sheer physical proximity to the Messenger and easy access to him for any issues. However, after his demise, Islam began to expand into areas increasingly foreign to the

Arabs, and therefore the Muslims began to interact with people having ideas and outlooks different from their own. This interaction caused several questions to be raised concerning the nature of God, prophethood, scripture and so on. Historically, the set of ideas that had the most impact upon Islamic thought and creedal formulation was undoubtedly Greek Philosophy. The importation of Aristotelian ideas into Islamic civilization caused the scholars of those lands, the ulama, to learn Greek Philosophy at a highly proficient level in order to thoroughly

understand, and thereby soundly refute, those ideas that opposed sound Islamic creed (in fact,

it is this comprehensive incorporation of Greek thought into the Islamic scholarly tradition that warrants the consideration of Islam as a western tradition and not, as erroneously claimed by some, an eastern one), thus giving rise to the science under discussion.

Factions

The nature of Ilm-ul-Kalam is such that it deals with intangible or unascertainable realities using tangible or ontological proofs and discussions. As a result, a lot of the material found in this science is largely speculative and not definitive. This lack of ascertainable certainty means that it is easy for anyone to come up with a postulation that leads him into misguidance. This was the case for several

early scholars, who either had a problem with certain creedal points already made clear by tradition, or who took up a misguided belief in trying to refute new ideas that contradicted traditional credal points. As a result, several groups of scholars emerged championing a system of beliefs that were severely deviant from, or even out of the fold of Islam. Such groups included the Mutazilah, the Kirramiyah, the Jismiyyah, the Qadriyyah, the Jabariyyah, the Mushabbihiyyah and several others. The scholars of Ahl Sunnah took great pains to not only refute foreign problematic ideas, but also to respond to claims and objections made by these splinter elements.

The Maturidites (Maturidiyyah)

Historically speaking, the man after whom this group is named, Abu Mansur Al-Maturidi (d. 333 A.H./ 944 C.E.), was among the first to formulate a creed that was in line with Ahl Sunnah teachings. In the style of Imam Abu Hanifa, Imam Abu Mansur al-Maturidi gave a lot of credence to reason (aql) without it overriding transmitted tradition (naql), which was essentially the problem inherent amongst the Mutazilah. The Maturidites hold that the evidence for the existence of a single creator is so inherent, that it is incumbent upon anyone of sound intellect and maturity to arrive to that conclusion solely based on observation and reasoning. This is very clearly reflected in theological works written by Maturidi scholars, which usually begin by attempting to prove the existence of God by reason, holding that someone outside the faith cannot rely on transmitted tradition, since belief in that tradition can only come after faith and certainty in God.

The Asharites (Ashariyyah/Ashairah)

The founder of this school of theology, Abul Hasan al-Ashari (d 324 A.H/ 935-36 C.E.), was a former adherent to the Mutazilite school, which was rampant across the Muslim world during his day. Disillusioned with its problematic beliefs, al-Ashari focused his work on the refutations of its deviant beliefs, and formulated a theological creed that, much like al-Maturidi's, reflected the beliefs of Ahl Sunnah. Unlike al-Maturidi, however, al-Ashari gave less importance to reason and more to transmitted tradition.

Major Points of Difference

There are several points of difference between the Asharites and Maturidites, but as stated before, they are semantic and constitute no major difference in credal belief. The six major points of difference are as follows:

1. Maturidis believe that a person of sound intellect and reason is responsible for the belief in one god without the assistance of revelation, while the Asharites hold that only divine revelation necessitates belief in God.
2. Maturidis believe that the actual pre-eternal (azali) speech of God cannot be heard, while the Asharites hold that it can be.
3. Maturidis believe that divine attributes of agency (creation, giving life, giving death, resurrection, etc) are manifestations of a single attribute called existentionation (takwin), while the Asharites say that these attributes are temporal (i.e. They deny existence of takwin as a separate attribute from will and power).
4. Maturidis say that it is impossible for God to impose upon man more limits than he can endure. Asharites say that in

principle God could do so. (However, they both say that He never does)

5. Maturidis believe that Allah must reward the obedient and punish the disobedient, as doing the opposite would be absurd. The Asharites believe that Allah is free to do anything, and so could punish the obedient and reward the disobedient, but he has promised through revelation not to do so.

6. Maturidis say that the Prophets are divinely protected from all sins, and so it is impossible to commit any major or minor sins. One group of Asharites says that it is possible for them to do so absentmindedly, while the other holds it is not.

Importance of Learning about These Schools

One of the many purposes of religion is to establish limits, the crossing of which would lead to a variety of consequences depending on the severity of the issue. There is, then, a dogmatic element present in religion that it cannot (and should not) divorce itself from. Belief, being the most foundational of the elements of religion, necessitates a clear understanding of dogmatic creed and its limits, the transgression of which could lead to serious deficiencies in one's religion, if not outright disbelief (kufr). It was for this very reason that the theologians of Ahl Sunna set about elucidating such limits, for indeed such elucidation became necessary as the worldviews of Muslim societies began to shift with time. The knowledge of proper belief was (and still is) held by our scholars in such high importance, that they did not allow any uncritical following (taqlid) in creed. Therefore, this information on both of the

Theological schools of Ahl Sunna has been presented, that the reader may know both of them and seek further understanding of credal points as is his/her individual God-given responsibility.

And with Allah is tawfiq.

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creation revealed in sounds and letters (kalam lafdhi) indicate to the meanings of His eternal speech.

Takwin (Making Exist): This is an eternal attribute of His essence through which things are brought from non-existence. Depending on its association it will have different names. For example, creating (takhliq), providing (tarziq), giving life (ihya), etc are all manifestations of takwin though they're given various names.

These meanings have been gathered from several source books of aqidah which represent the efforts of the two madhabs of Sunni theology, namely the Maturidi and Ashari schools. The two primary books of reference are:

1) Sharh al-Aqaid al-Nasafiyya, which is the commentary written by Imam Taftazani on the creed pinned by Imam Nasafi,

2) Sharh al-Sawi ala Jawharat il-Tawhid, which is the commentary of Imam Sawi on the text Jawharatul Tawhid by Imam Laqani.

(Continued from page 20)

warning you of this day. (They shall say: Yea! indeed there came to us a warner) he warned and alarm us (but we rejected (him) and said: Allah has not revealed anything...) meaning on the messengers tongues (verily you) the messengers (are only in a great error) they are confessing their rejection of the messengers.

Ibrahim (AlaihiSalam) and the Discovery of Truth

The case for natural theology

“And thus did We show Ibrahim the realm of the heavens and the earth that he would be among the certain [in faith]” [75]

“So when the night covered him [with darkness], he saw a star. He said, “This is my lord.” But when it set, he said, “I like not those that disappear.”[76]

And when he saw the moon rising, he said, “This is my lord.” But when it set, he said, “Unless my Lord guides me, I will surely be among the people gone astray.”[77]

“And when he saw the sun rising, he said, “This is my lord; this is greater.” But when it set, he said, “O my people, indeed I am free from what you associate with Allah .”[78]

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah .”[79]

(Quran al-Ana’am:75-79)

One of the major themes of the Quran is Allah (ta’ala) calling humanity to the knowledge of His existence and oneness. It can be argued that Allah in His wisdom does this by calling our attention to the natural world around us, and through our investigation of the natural world we are pointed to the direction of the Creator of the world. This study and process is termed natural theology.

“Natural theology is the study of God based on the observation of nature, as distinct from “supernatural” or revealed theology, which is based on special revelation. Because

observing nature is an intellectual pursuit, natural theology involves human philosophy and reasoning as means of knowing God.”

As is being illustrated in the story of Prophet Ibrahim (عليه سلم) quoted above, the argument is that the working of a sound intellect will lead a person to the ultimate truth. This is one of the reasons Imam al-Maturidi (r.a.) , the founder of one of the two schools of Sunni theology, said, “No one is excused by ignorance of his Creator, due to what he sees in Creation of the heavens and earth.” He also said, “Had Allah not sent a Messenger, still it would have been obligatory for creation to know Him through their intellects.”²

This narration Allah starts by showing Prophet Ibrahim (عليه سلم) the realms of the heaven and the earth. This gives an indication to one of the concepts in cosmology of the privileged planet. Theistic scientist affirm through this concept that our planet is uniquely situated in the universe to allow the observance of the universe in all its marvel, and by necessity this points to the special nature of man as the observer. The overarching principle in the above is what they philosophically call the argument from design. In brief the argument starts with the major premise that where there is design, there must be a designer.

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² Quote from The Disagreements between the Ash’ari and the Maturidi by Imam Shams ad-Din Ahmad ibn Sulayman ibn Kamal Basha

Wudu: A Quick Overview

Nasir Abdussamad, Alnoor Institute of Islamic Sciences

Reason for wudu: to make allowed what is not allowed without it, i.e. prayer and touching the Quran etc.

While making wudu one should have respect for what they are doing. The person making wudu should refrain from talking and seeking help with his/her wudu. He/she should remove any jewelry such as rings.

Note: it is allowed to talk per say, but talking about vain things is not allowed. (eg. "How's your day going", etc)

The compulsory components of wudu are: the entire face (hairline to chin, ear to ear), the arms up to and including the elbows, one fourth of one's head, and the feet up to and including the ankles.

The method of wudu, with all of its faraid, wajibat and sunan, is as follows.

Step 1: Making an intention for purification, it is not necessary to say it aloud, the intention is in the heart then the action follows.

Step 2: Saying "Bismillah" before starting

Step 3: Washing the hands to the wrist.

Step 4: Putting the water in the mouth with the right hand, and gargling, then cleaning the teeth and mouth with the right hand. Repeat this three times.

Step 5: Putting the water in the nose with the right hand, and cleaning with the left. Repeat this three times.

Step 6: Washing the face three times, what is considered the face is from the chin to the hairline and the widths are the ear and earlobes.

Step 7: Washing the arms to the elbows three times.

Step 8: Wiping the top of the head once then going back to the starting point, then the back of the neck and back of the ears.

Step 9: Washing the feet and the ankles three times.

When you are finished say the two tashahud i.e. Like in the iqama. While raising one finger.

Quranic Dua

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا سَكَنَةً وَإِنْ لَمْ تَغْفِرْ لَنَا

وَتَرْحَمَنَا لَنَكُونَنَّ مِنَ الْخُسِرِينَ ﴿٢٣﴾

(Al-Araaf:23)

Translation:

Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

Touching the Quran in a State of Ritual Impurity: A Short Discourse

Omair Shariff, Alnoor Institute of Islamic Sciences

It is a well known fact that a mushaf (physical copy of the Quran) is not be touched in a state of ritual impurity (without wudu), except with an unattached barrier. The Quran clearly states:

انه لقرآن كريم في كتاب مكنون لا يمسه الا
المطهرون

Indeed it is surely the Honored Quran, in a hidden book. None shall touch it except those who purify [themselves]. (Waqia, 77-9)

Similarly, the Messenger of Allah ﷺ has said:

لا يمس القرآن الا طاهر
(رواه مالك و دارقطني و غيرهما)

No one [should] touch the Quran except a pure person.

It is evident, then, that one cannot touch the Quran at all without a state of ritual purity (wudu). An unattached barrier is the exception because it is not actually attached to the Quran and hence is not actually a part of it.

What about touching the Quran with one's sleeve? It is prohibitively disliked (makruh tahrimi) because the sleeve is something that is worn and is hence considered part of one's body.

As for touching religious books other than the Quran (with one's sleeve), our scholars have deemed that this too is prohibitively disliked, as these books contain ayat of the Quran as well as their

explanations³, but there is an exception for those people who use them regularly, such as a scholar, a librarian, a bookseller, or a student of knowledge. For these people touching such books with one's sleeve is only mildly disliked (makruh tanzih). And Allah knows best.

Hadith:

قال رسول الله صلى الله عليه وسلم:

خَيْرُكُمْ مَنْ تَعَلَّمَ
الْقُرْآنَ وَ عَلَّمَهُ

(واه بخاري)

Translation:

The Messenger of Allah
(Peace Be Upon Him) said:

“The Best Amongst you (Muslims) are those who learn and teach the Qur'an”. (Sahih Al-Bukhari)

³ Fath-ul-Qadeer, page 173, Maktabah Zakariyya

Ghusl or “Ritual bath”: A Summary

Nasir Abdussamad, Alnoor Institute of Islamic Sciences

Ghusl is for recovery from major impurity (janaba). Someone in major impurity cannot do certain actions, such as reciting or touching the Quran and praying, and wudu will not suffice for purity from this impurity, only ghusl.

The recommended times to make ghusl are: jumuaa prayer, salat for both eids, ihram for hajji, washing the dead, the night of power, entering the city of The Prophet (SAW) (Madinah), entering Makkah for tawaf ziyarah.

How to perform ghusl?

1. Beginning with bismillah.
2. Making wudu like wudu for salat.
3. Washing both hands.
4. Washing the inside of the mouth.
5. Washing the inside of the nose.
6. Washing the inside of the ears.
7. Washing the privates.
8. Pouring water over the right shoulder, then the left shoulder, then pouring water over the head, then the whole body.

What causes major impurity?

- i. Any semen exiting with lust.
- ii. Having sexual intercourse.
- iii. Thin liquid exiting from the private area when one went to sleep.

iv. When there is wetness after one recovers from being fainting.

v. Postnatal bleeding and menstruation.

Time which the major impurity does not occur

- vi. Liquid that exits when one is erect, but is not semen (madhi).
- vii. Colorless liquid after one has finished urinating (wadi).
- viii. A wet dream that occurs without semen.
- ix. Bloodless childbirth.
- x. Having an enema.

Semen coming out without lust.

(Continued from Page 33)

It is not a condition to tie the bandage in the state of purity. If the bandage is on only 1 foot then it is permissible for him to do Mas'ha on it and wash the 2nd one. If he did wudu and did Mas'ha on the bandage then bandage falls off or he has to change the bandage with another bandage and the wound has not been healed yet then he does not have to repeat the mas'ha but it is better for him if he repeats it.

If he got hurt in the eye and the doctor has commanded him not to wash his eye or if his nail has been broken and medicine or anything for supporting has been put on the nail and it will harm if he puts water on it then he can do mas'ha and if the mas'ha will also harm him then he can leave it. There is no need of intention in the Mas'ha over Khuf or wound or the head.

Tayammum: “Do”s and “Don’t”s”

Nasir Abdussamad, Alnoor Institute of Islamic Sciences

Many people nowadays are making tayyamum, when in reality it is not allowed in that particular situation (i.e. Making tayyamum in the car when there is a gas station nearby with a bathroom, or making tayyamum when the time for salat is narrow). So there are a number of conditions that must be met to be allowed to make tayyamum.

1. Having an intention to make tayyamum, as opposed to just throwing dirt on your face, the thing that makes the dirt a purifying dirt is the intention. Also having a reason to make it, one can not make it because he likes to make it.
2. Tayyamum can only be done with something from the category of earth i.e. rock, dust, brick and clay.
3. One must be farther than a mile from any water.
4. Or if using water would make your sickness worse. I.e. Cold weather which could kill somebody or the water is needed for drinking, or cooking but not for special food like curry.
5. One can make janaza with tayyamum if he fears he will miss the janaza prayer, because one can not make up janaza.
6. One can not use it to make jumua because zhur prayer is the alternate for jumua.

7. There must be pure dust available, i.e. dirt that doesn't have filth on it.
8. Tayyamum cannot be made with wood, silver or gold.
9. One must completely cover the required parts of tayyamum.

How to make tayyamum?

- i. Beginning with bismillah.
- ii. To hit the area of dust, then rub the dust that is being used in being, in two strikes, one for face and one for arms.
- iii. Doing face first, then the arms. This is the best method.
- iv. After hitting the dirt, one shakes his hands of any loose dirt after. One should not become dirty from tayyamum.



Summary Rulings Concerning Menstrual Cycles (Hayd)

Ahmad Muhammad, Alnoor Institute of Islamic Sciences

Definitions:

1) Menses (hayd) : This is blood from the womb of a woman, (minimum age of 9 and maximum age of 55⁽¹⁾) that exits the vagina not due to illness or childbirth. The minimum time of bleeding is 3 days (72 hours) and it's maximum number of days is 10. There is a minimum of 15 days of purity (tuhur) between 2 cycles of menses. The colors (of the blood) considered to be menses are six: red, black, yellow, light brown, dark brown, and green.

2) Post natal bleeding (nifaas): Is the blood that is discharged due to childbirth. It's maximum number of days is 40.

3) Abnormal bleeding (istihaada): This is blood that appears for less than 3 days or which exceeds 10 days of menses⁽²⁾ or 40 days of post natal bleeding. Any blood a pregnant woman sees is abnormal bleeding. Abnormal bleeding is considered like purity and all things required or permissible during purity is required or permissible during abnormal bleeding.

4) Habit: A womans habit is the number of days she normally has her menses. In cases where her cycle is not consistent month to month, the number of days from the previous month will be considered to establish the habit for the current month.

5) Mixed periods: This is when there are periods of purity between periods of bleeding. As long as the period of purity (tuhur) is not equal to or more than 15

days, the whole period of time will be considered bleeding.

Basic rulings:

During menses\post natal bleeding, a person is prohibited from prayer, fasting, intercourse, touching\reciting Quran, and entering the masjid. At the end of menses and post natal bleeding a full ghusl (bath) must be done.

During abnormal bleeding all of the above are allowed.

During mixed periods, when a woman sees purity she should resume activities such as praying and fasting⁽³⁾.

Issues\Examples:

Example(s) of maximum menses or (simple) habit case

1) A woman has a normal habit of a 10 day menstrual cycle. At the end of the 10th day she makes ghusl and resumes praying, fasting, etc.

2) A woman has a normal habit of 6 days. When it ends on day 6 she makes ghusl and resumes activities.

Example(s) of abnormal bleeding (istihaada):

1) A woman has a normal habit of 10 days. This month she sees blood for 13 days. She will consider the first 10 days as menses and the next 3 days as abnormal bleeding.

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Rulings Regarding Mas'ha (Wiping over Footgear)

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First I would explain about Mas'ha(just wiping hand over) on Khuf (leather socks) then secondly i would explain when Mas'ha will be done in the state of injury.

Mas'ha on Khufain is permissible for small impurity i.e that the wudu broke because of releasing of air etc. It is permissible for both men and women.

It can be thick leather socks or any other thick thing which has the soul of leather.

The conditions that validate the Mas'ha on the khufain are 7, and they are as follow,

1. They should be worn after washing the feet and it should be put on before the wudu breaks.
2. To cover up the ankles
3. The socks should be such that continuously walking can be done (glass socks or wood, iron socks are not permissible).
4. The sock to be free from any hole which is bigger than the 3 small fingers of the toes
5. The sock fitting the feet without having to tie them
6. The socks preventing the water to reach inside them
7. The feet staying inside the sock, coming no more than only 3 small fingers of the feet out otherwise the Mas'ha will break.

The Mas'ha will be only for 1 day and night for a current resident and 3 days and 3 nights for a traveler. If a current resident becomes a traveler before his Mas'ha time limit was finished then it would extend to 3 days and night, and if a traveler becomes a resident while his 3 days were not finished but 1 day was finished then his Mas'ha will be finished. If 1 day is not finished then he can complete his 1 day.

The Fard for doing the Mas'ha is to pass at least 3 small wet fingers from the hand on the apparent top part of the feet, and the Sunnah way to do is to spread all fingers while wet and wipe them from the tip of the toe towards the shin.

If a person takes his feet out of the socks then his Mas'ha will be broken and he should wash his feet.

There is no Mas'ha on an Imama, hat or Burqa or gloves.

Mas'ha on a wound:

If blood is taken out from an organ or a person has got an injury or any part of his body broke and he has put a bandage or a splint on it and he can not wash that organ then he would do Mas'ha on it, and if the Mas'ha will harm the wound then he can do on the bandage otherwise he will do Mas'ha on most of what he can do, and if there are many bandages e.g 1 on wrist and 1 on elbow then he would do Mas'ha on what is open between the bandages.

(Continued on Page 30)

Timings of Salah

Shazad Shafi, Alnoor Institute of Islamic Sciences

The timings are taken out from a Fiqh book named Noor-ul-Idah and are according to the school of thought of Imam Abu Hanifa(R.a) and the Hadith is mentioned from his student, Imam Muhammad(R.a) in one of his famous books called Muwatta Imam Muhammad.

Hadith:

قال محمد بن الحسن اخبرنا مالك بن انس عن يزيد بن زياد مولى بنى هاشم عن عبد الله بن رافع مولى ام سلمة رضى الله عنها زوج النبى ﷺ عن ابى هريرة انه سأل عن وقت الصلوة فقال ابو هريرة انا اخبرك صل الظهر اذا كان ظلك مثلك والعصر اذا كان ظلك مثليك والمغرب اذا غربت الشمس العشاء ما بينك وبين ثلث الليل فان نمت الى نصف الليل فلا نامت عيناك وصل الصبح بغسل.

(Mutwatta Imam Muhammad pg.1,2)

Translation:

Imam Muhammad Ibn Hasan says "It reached to me by Imam Malik son of Anas who narrates through his Sanad ending on Abu Hurraira (R.a) that indeed he (Abdullah) asked him (Abu Hurraira(R.A) About the timings of salah."

So Abu Hurraira (R.a) said "I will inform you. Pray Zuhr when your shadow is equivalent to your size, and pray Asr when your shadow

is 2 times to your size, and pray Maghrib when the sun sets, and pray Isha in what is between you and the one-third of the night. So if you fall asleep towards half of the night, may your eyes not sleep,

and pray Fajr in the darkness(right after dawn break)."

So Imam Abu Hanifa (R.a) takes this hadith in action and makes the following times for salah.

For Fajr: From the white twilight to the sun rise

For Zuhr: When the sun starts decreasing from the point when the sun is straight on top to the time a persons shadow becomes 2 time of him.

For Asr: It starts as soon as Zuhr time ends and ends at the time of sun set.

For Maghrib: It starts at sun set and ends at the setting of the red twilight.

N.B: Fatwa according to most Hanafi Fuqaha is white twilight.

For Isha: It starts as soon as Maghrib ends and stays till morning time of Fajr

For Witr: It starts with the time of Isha but Can be read only after the Fard prayer of Isha.

Recommended times to pray these

Salah.

For Fajr: For men it is recommended that they wait a little until a little lightness.

For Zuhr: In the Summer It is recommended to pray Zuhr by delaying it a little until the heat gets low and in winter its recommended that it is hurried.

As it is mentioned in Muwatta Imam Muhammad in

باب الصلوة في شدة الحر

اخبرنا مالك اخبرني عبد الله بن يزيد مولى الاسود بن سفيان عن ابي سلمة بن عبد الرحمن بن ثوبان عن ابي هريرة ان رسول الله ﷺ قال اذا كان الحر فابردوا عن الصلوة فان شدة الحر من فبح جهنم وذكر ان النار اشتكت الى ربها عزوجل فاذن لها في كل عام بنفسين نفس في الشتاء ونفس في الصيف

“It is informed to us by Imam Malik, He narrates through his Sanad ending on Abu Hurraira (R.a)”that indeed the Holy Prophet ﷺ said:

“When it is hot, so cool down on your Salah as Indeed the

intensity of hotness is from the breath of Hell-fire, and he said that the fire complained to her lord, so he permitted it in every year two times

breathing, one breath in the winter and one in the summer.”

For Asr: It is recommended to delay but should be read before the color of the sun starts changing but should be read early on a cloudy day.

For Maghrib: It should be hurried and should be read after sunset.

For Isha: It should be delayed to one-third of the night.

For Witr: It should be delayed to the last part of the night, only if one

is sure that he will wake up in the night.

Makrooh Timings:

اخبرنا مالك اخبرنا زيد بن اسلم عن عطاء بن يسار عن عبد الله الصنابحي ان رسول الله ﷺ قال ان الشمس تطلع ومعها قرن الشيطان فاذا ارتفعت زائلها دنت للغروب قارنها واذا غربت فارقتها قال ونهى رسول الله ﷺ عن الصلوة في تلك الساعات

“Imam Muhammad says, It is informed to us by Imam Malik who narrates through his Sanad ending on Abdullah-us-Sunabahi.”

Indeed the Holy Prophet ﷺ said: “Undoubtedly,when the sun is rising, with it the horns of shaitan also rise, so when it comes up,it goes away, then when it reaches on top (Zawaal) then it’s horn come again then when it decreases it goes away, then when it is going for setting, his horns come again, and when it sets,it leaves, he says, and The Holy Prophet ﷺ has prohibited from Salah in those timings.”

So with this Hadith the fatwa according to

Hanafi fiqh is that namaz is not permissible to read in these timings:

1. When the sun is starting to rise till it has raised out fully.
2. When the sun is on top of the ground till it starts to decline.
3. When the sun is starting to set till it is fully set.

Salat: A Comprehensive Survey

Nasir Abdussamad, Alnoor Institute of Islamic Sciences

Conditions for Validity of Salat:

1.Purity from hadth.

2.purity from any filthy thing on the body or cloth and any minor or major impurity, except for any najaasat that is excused i.e. small specks of urine.

3.A pure place to put his 2 feet, 2 hands, 2 knees and forehead in the correct opinion.

4.Covering his nudity. Also it is not harming to see the body through slits in the clothing i.e sleeve.

5.Facing the qibla.

6.Being sure of time of salat and entrance of it.

7.Having intention to do prayer.

8.Doing takbeer tahrimah i.e Saying "Allahu Akbar" at the beginning of prayer.

9.And one should say "Allahu Akbar" directly after/connected with intention.

10.Not delaying intention from "Allahu Akbar"

11.Saying "Allahu Akbar" in such a way he can hear it himself. on the correct

opinion.

12.The intention of the person following in salat directly follow the imams intention. i.e in saying "Allahu Akbar".

13.Specifying if it is fard prayer or not and waajib. One does not have to specify if it is nafl though.

14.Reciting from the Quran though it be 3 ayats or a full sura, in two rakats of fard salat.

15.Reciting in every rakat of nafl and witr. And one does not have to recite a specific sura.

16.The person following does not recite. He should listen attentively.

17. Performing ruku and sajdah on something that has a firmness to his own forehead.

18.It is allowed to do sajdah on a piece of cloth. If it be pure.

19.Performing sajdah with the hard part of the nose, and the forehead.

20.Performing sajdah in a raised place, higher than the feet, then the raised place should only be raised to the length of half

a yard. If one does more than this it is not allowed except if the masjid is crowded then he can pray on the back of a fellow worshipper in the same salat.

21.To place the toes on the ground in the state of sujood.

22.It is not necessary to place top of feet on the ground.

23.Placing to feet during sajdah.

24.Performing sajdah, then raising then repeating to sajdah.

25. Sitting in the last sitting for the length of one tashahud.

26.Performing each position until one is satisfied.

27.One should be able to tell the difference between fard and nafl, as to not get them mixed up.

The Five Fard of Salat

1.Standing.

2.Recitation.

3.Ruku.

4.Sajdah.

5.Sitting in the last sitting for the length of one tashahud.

The Eighteen Waajib of Salat

1.Reciting the fatiha.

2.Connecting a sura or 3 ayats with it in two rakats of fard prayer.

3.Reciting in all rakats of witr and nafl.

4.Reciting specifically In the first two rakats of fard.

5.Saying the fatiha first.

6.Placing the nose and forehead in sajdah together.

7.Performing sajdah two times in every rakat. until satisfaction

8.To recite the tashahud in the first sitting.

9. To recite it in the last sitting.

10.To rise quickly after the first tashahud.

11.Saying "salaam" after salat.

12.To say dua qunoot (in witr).

13.Saying the extra takbir in the two eids.

14.The imam should recite aloud in fard salat, first 2 of isha and maghrib, first 2 of makeup prayer, tarawih, and witr in Ramadan.

15.To recite quietly in asr, zhouri, and last 2 rakats in isha and maghrib and nafl and morning prayers.

16. A person praying alone can decide to recite aloud or not.

17.If one forgets to recite sura in first 2 rakats then he should recite in last 2 rakats.

18. If the fatiha is forgotten than salat must be remade.

Some Sunnas of Salat

1.Raising both hands for saying "Allahu Akbar".

2.Raising the hands to level of 2 ears.

3.A free woman is to raise her hands to the

- level of her chest. And spread her fingers.
4. For the follower to connect his takbir with the imams.
5. For a man to place his right hand over his left hand.
6. To encircle his ring finger around his wrist.
7. For a free woman to place her hands on her chest.
8. To say the thaana.
9. To seek protection from shaytan
10. To say "bismallah" at the beginning of every rakat.
11. Saying "tahmeed".
12. One should straighten for tahreem close to his head.
13. The imam should do tahreem and tasmeer aloud.
14. One should separate the 2 feet the length of a fourth of the finger.
15. Connecting the sura to the fatiha in fajr should be mufasilla.
16. In isha and asr it should be saate.
17. And one should recite from qesaar in maghrib.
18. To lengthen the first rakat in fajr only.
19. To say takbir in rukoo.
20. To say subhanallah three times in sajdah.
21. To make equal the knees and hands.
22. To separate the fingers.

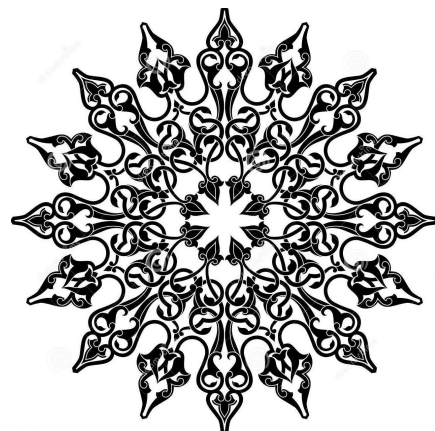
(Continued from Page 27)

The minor premise is the existence of design throughout the universe. The conclusion is that there must be a universal designer. So this ayah gives us

the first stage, by Allah showing man, in this specific case Prophet Ibrahim (عليه السلام), His wondrous handiwork it will naturally produce in him the desire to know this universal Designer.

The next 3 verses show the process of intellectual evaluation and discovery that Ibrahim (عليه السلام) implores to find the Designer. As Ibrahim (عليه السلام) sees each of the major heavenly bodies and reflects on them, he quickly observes that each one of them manifest their impermanence, therefore their created nature, illustrated through the phrase, "But when it set...". This brings up another "proof" that is often quoted in texts of theology, which is: the observed universe is in a constant state of change, everything that changes at one time did not exist, and everything that has come into existence was brought into existence by something else, and to avoid the illogical conclusion of an infinite regress of creators there must therefore exist a creator that is eternal and in no need of another for its existence.

Then the final verse brings the two logical conclusions manifested in the previous verses together with Prophet Ibrahim (عليه السلام) declaring his turning to the Creator of the heavens and earth, that being Allah, the Eternal, Wise.



Things that Invalidate Fasting and Require Kaffarah and Qada.

Shazad Shafi, Alnoor Institute of Islamic Sciences

Things which invalidate the fast are the following. If a person does any one of these willingly and intentionally without being forced, then it results in the termination of the fast and kaffarah (Expiation) and Qaaza (Make-up) is Wajib (Compulsary).

The things that break the fast are as follow:

1. To have a sexual intercourse in one of the two openings. This breaks the fast of the doer and the person with whom it has been done.
2. Eating or drinking whether it is used for nourishment or medication.
3. To swallow rain water after it has entered the mouth.
4. To eat raw meat. Even if it has been damaged (Rotten). If the meat is worm infected then it doesn't need expiation but does invalidate the fast.
5. Eating the fat or the grease of meat.
6. Eating jerked (Dried) meat.
7. Eating a seed of wheat or chewing it then eating it. If the seed is melted and the taste can not be found in the mouth or in the throat then the fast will not be invalid
8. If one swallows a sesame seed, Wheat

or anything like it that were from outside his mouth (Meaning it was not stuck in his mouth from the time he did (Sehri) then his fast will invalidate

9. Eating a beneficial soil (Such as **Armani**) will nullify the fast

10. If one eats a non-beneficial soil, If he has the habit of eating it, Then it will nullify the fast

11. Eating a small amount of salt

12. If a person eats intentionally after backbiting or eating after being touching his wife or kissing with desire or after sleeping near his wife (all without ejaculation) thinking that his fast has been broken, his fast will be invalid and he will have to make up but if he didn't know the Masala then he doesn't have to pay the kaffarah, but if he knew then he would have to pay kaffarah.



The Basics of Zakat,

Umer Hasan, Alnoor Institute of Islamic Sciences

Zakāt

(That which Purifies) is alms giving to the one who deserves, one of the five pillars of Islam and established from Qur'an and Sunnah as one of the Faraid (Mandatory requirements).

Eligibility to Pay Zakāt

In order for Zakāt to be Fard upon a person, one must qualify with the following conditions: (1) Being Muslim, (2) Being mature, (3) Being sane, (4) Owning the wealth which increases, (6) Having reached nisāb limit (7) Being free from debt and Basic Need.

Wealth Which Increases

Wealth that increases means anything that fluctuates in value for a given frame of time that is gold, silver, any currency (i.e Dollars, Riyal, Rupees, Pesos) and anything which has been kept as merchandise to sell (i.e modern day inventory in any shop to sell).

Nisāb

Nisāb is a term used for a specific value or amount of gold, silver, currency or merchandise that if reached then 2.5% of these things in value must be paid off as zakat either by money, gold, silver or stuff. The modern day value of nisāb limit calculated by the Ulema is: 93.312 grams of gold, 653.184 grams of silver or

money/merchandise equivalent to one of them.

Being Free From The Debt and Basic Need

Zakāt in order to be paid, the nisāb value of the person must be free from the debt. i.e If the person's wealth adds up to nisāb limit but part of his nisāb consists of debt that he owes so he has to subtract the amount of debt he owes from the nisāb and then see if the remaining wealth adds up to nisāb or not.

Note: In the modern day system those who have borrowed bank loans or mortgage are not waived from paying Zakāt. Only that much amount will be waived from the nisāb which has to be paid off till the end of next fiscal year in the form of monthly payments.

Zakāt is not on the items and things for basic needs. That includes from everything which is used in everyday life such as House, Car, Computer and etc. Unless these things are extra by being more in quantity while exceeding the basic need or these things are kept for trading/selling.

The period when Zakāt is required to be Paid

A lot of folks think that Zakāt can only be paid in the month of Ramadan only. This is a misconception. The period in which the Zakāt becomes mandatory to pay is when a full cycle of year completes from the time period Nisab limit was reached of the wealth (Haulanul Haul). For example if the person acquired 93.312 grams of gold or more in the month Shawwal then he has to pay Zakat in the same date and time of Shawwal next year.

Note: It is correct to pay Zakāt for many coming years in advanced or to pay early before the fiscal year ends. However delaying the mandatory payment of zakat is not allowed.

Intention/Niyat

When paying Zakāt to a poor (faqeer) or a representative one must intend that this particular money that I am giving to the poor is zakāt at the time of paying him. Likewise when one separates the zakāt money from the rest of his money one can intend that this is zakāt money and then give to the poor or a representative.

Note: If one paid a poor person and did not intend zakāt with it, then later he decides that this is Zakāt. In this instance the payment of the zakāt will only be valid if the payment is still in the possession of the poor and was not yet spent. If he spent it before the person made the intention, then this intention will not be counted.

Knowledge of the receiver:

However the person receiving zakāt does not have to know that what

ever he is getting is Zakāt. The giver can pay zakāt to a faqeer without specifying it and with any title such is a gift, award and etc while the intention should be in giver's heart.

Example of Ups and Downs in the Nisab over the Year

Example:

Beginning of the Year → Wealth has reached the nisāb limit.

Middle of the Year → Wealth is below the nisāb limit.

End of the Year → Wealth has reached the Nisāb limit again.

In This Case Zakāt is Required to be Paid after the completion of one year from the time one acquired the wealth.



Notes Regarding Zakat

Nasir Abdussamad, Alnoor Institute of Islamic Sciences

Notes About Zakat

By Nasir Abdus-Samad

Zakat is the money that is fard upon every mature Muslim who owns wealth reaching the nisab limit (required amount of money for someone to have, for zakat to be payable). Zakat is not a tax like the government is taking, rather it is the responsibility of every mature Muslim on his own self, that he should pay on his own because Allah ordained it on him. Zakat is unlike charity in the fact that it cannot be paid to pay to nonbelievers, money paid to unbelievers is charity and must be outside of money for zakat.

As Allah has said in Quran:

انما الصدقات للفقراء والمساكين والعاملين عليها
والمولفة قلوبهم وفي الرقاب الغرمين وفي سبيل الله
وابن السبيل فريضة من الله والله عليم حكيم

(Translation: Zakat expenditures are only for the poor, and for the needy, and for those who are employed in collecting zakat, and for bringing hearts together (for Islam) and freeing captives (or slaves) and for those in debt and for the cause of Allah and for the (stranded) traveler - an obligation (imposed) by Allah. And Allah is knowing and wise.)

This Ayat references eight types of people eligible for Zakat, the poor, the destitute, the one who distributes the Zakat money (to the needy), and for bringing hearts together in Islam and for freeing slaves and those in severe debt and for the cause

of Allah (i.e. Jihad) and the traveler who is stranded from his money. But paying money to bring hearts together for Islam, is not allowed any more. The reason it was allowed and is not allowed now is because, during the early days of Islam the Muslims were being oppressed. So due to this there would be little reason for any one to become Muslim, because once you became Muslim you would be with the oppressed party. So Allah allowed Zakat to be paid to this people, so there could appear some benefit to being Muslim during that time period (when Islam was weak).

Zakat comes in to effect when someone receives money that reaches the nisab limit. I.e. If someone receives their tax refund on the 1st of Ramadan and it is over the nisab limit then on the next 1st of Ramadan is when it is fard upon him to pay 2.5 percent of it.

Zakat must also be paid on items other than dollars which equal/comes to the value of the nisab limit.

For example

1. Raw minerals i.e. gold nuggets.
2. Things used for trading, like the one who owns a business, then he should calculate the value of his products.
3. Things which increase in value i.e. gold sitting in the bank or perhaps if someone owns livestock.

4. Jewelry.

5. Pots and valuable silverware, gold medals and things like it.

Who is eligible to receive Zakat

1. Any person who doesn't have money reaching to the nisab limit (faqeer).
2. A person who has the bare minimum to live barely having his bare needs (misqeen).
3. An indebted person, someone in severe debt, whom outside of his debt, does not enough money reaching the nisab limit.
4. A traveler away from his money, whos money is in his hometown.
5. Giving to Zakat collector who will distribute it to the needy people.

Who zakat is not paid to

1. The family of the messenger of allah(SAW).
2. Ones own ancestors and descendants i.e. Parents and children.
3. Non-Muslims.
4. Ones own spouse.

How Zakat Is calculated from wealth

Once someone receives money reaching the nisab the countdown to when his must pay it starts. If a persons wealth is increasing during the year before its completion than he must add it to the amount of wealth which zakat will be taken from I.e. if someones yearly

earnings is 52,000 dollars than he should subtract his daily needs/basic needs from it and what is left is which 2.5 will be

taken from, if what is left is reaching the nisab limit.

Example of calculation:

Yearly earning 52,000.

Basic needs during the year leaves him with 18,000.

So he should calculate as follows:

Divide 2.5 by 100 which will be 0.025,

then $0.025 \times 18,000$, which will be 450

So the Zakat required to be paid will be 450.

Al-Noor Society Programs

- Maulvi/Alim/Fazil Program - Taught Monday - Friday by Mufti Faizanul Mustafa Qadiri
- Muballigh Course - taught every Sunday by Mufti Qamarul Hasan Qadiri
- Hifz/Tajwid Program - Taught Monday - Thursday by Maulana Shahid Ahmad Rizvi
- Sunday Classes - Weekly for boys and girls for children of all ages
- Daily Quranic Recitation Classes - Monday - Thursday evenings
- Dars-ul-Quran - Taught in Urdu every Friday by Mufti Qamarul Hasan Qadiri, and in English monthly by the students of Al-Noor Institute; third Saturday of every month
- Bazm-e-Hassan - Monthly night program of recitation in praise of the Prophet. First Saturday of every month
- Qasida Burda - weekly group recitation of the Burda Thursday nights led by Sidi Muaz Nass

Rulings Regarding Zakat

Shazad Shafi, Alnoor Institute of Islamic Sciences

Q.1 What is Zakaat?

A.1 Zakaat is an Arabic term which means to give away a specific amount of money to a specific person.

Q.2. On whom Is Zakaat Fard ?

A.2 Zakaat is Fard upon every sane, One who has reached puberty, and Muslim person that has the amount of Nisaab.

Q.3 What are the requirements for Zakaat?

A.3. Zakaat has 9 requirements for it to become Fard

1. For the person to be a Muslim
2. For the person to have reached puberty
3. For the person to be sane
4. For the person to have Nisaab limit
5. For the money to be free from debt
6. For the money to be in his complete ownership
7. For the money to be other than his basic necessities
8. For the wealth to be productive

Q.4. What is Nisaab?

A.4. Nisaab is an Arabic term which regards to the limit of the wealth which makes the Zakaat Fard upon a person.

Q.5 How much is Nisaab?

A.5 The Nisaab limit is 7.5 Tola gold (93.312 grams) or 52.5 Tola silver (653.184 Gram) or money value of anyone of two.

Q.6 On what things are Zakaat Fard?

A.6 Zakaat is Fard on the following things

1. Any productive things.
e.g Gold, Silver, Currency,
2. Any stuff in trading
e.g The stocks In store
3. Animals (Cultivating)

Zakaat will only be fard when their food is fed by just taking them out, if the food is on owner's expense then zakat will not be fard on them.

Q.7. What is Hajat-e-Aslia (necessary needs)?

A.7. Any thing that a person needs for his survival for his life like his house, his cloths, his car and his house groceries even if all these are luxury items, they will still be called his necessary needs. If he has more than his needs, e.g. He has 2 house and only 1 house is in his necessary needs than that house won't be in his

necessary needs. Just like that he has 2 cars and he just uses 1 car and the 2nd car is just extra, so this will be other than his necessary needs.

Q.8. When will the zakaat be fard on the money?

A.8. Zakaat will be fard on the money when a whole year passes on the amount.

Q.9. If a person has wealth in the beginning but later loses his wealth, what will be the law regarding it?

A.9. If a person has wealth in the beginning but later loses it,

E.g He gets bankrupt or his money has been stolen and nothing of the wealth is left, So in this case the zakat will not be fard on him .

Q.10. Is niyyat (intention) required for zakaat?

A.10. Yes, niyyat is required for zakaat. If a person gives some money but does not have the niyyat for zakaat, so he has to pay his zakaat again. If he has given all his money and did not have niyyat, then zakkat will not be fard on him because he does not own anything.

Q.11. On what thing from gold and silver is zakaat fard?

A.11. Zakaat will be fard on gold and silver on all forms of:

1. Nuggets
2. Jewelry
3. Pots

Q.12. To whom Zakaat should be given to?

A.12. Zakaat should be given to 7 types of people.

1. A poor person: Who does not have Nisaab even though he is healthy or strong
2. A needy person: A person that has nothing
3. A slave which has made a agreement with his master that he will pay a specific amount to free himself
4. One who has Nisaab but is in such debt, if he pays off his debt, then he does not have the amount of Nisaab
5. In the path of Allah Almighty:
E.g A person wants to go to Hajj but has no money so he can receive Zakaat for Hajj
6. To a traveler, whose wealth has been stolen or lost or finished, even though he has more than Nisaab at home, he can receive Zakaat
7. The Zakaat Collector: He can be paid from Zakaat, For the amount of his time and work

Q.13. To whom Zakaat should not be given?

A.13. Zakaat should not be given to a Kafir, A person who has Nisaab (which is free from basic needs and debts), the child of a Person who has Nisaab, to the offspring Of the Holy Prophet (P.B.U.H) or to the slaves that have been freed By them, It can not be given to the parents,or grandparents or above, Or the children or the grandchildren or below, Or spouse or slave of the person giving Zakaat. It can not be given for the funeral of a dead person and It can not be given to pay the debt of the dead person.

Basics of Sadaqat-ul-Fitr,

Umer Hasan, Alnoor Institute of Islamic Sciences

Sadaqat-ul-Fitr

Definition and Conditions

Commonly known as Fi-t-rah (فطره) amongst people. It is a mandatory charity upon every Muslim sane person who owns wealth which is reaching nisāb limit in amount, quantity or value (i.e Gold, Silver any currency, or stuff). Fitrah will be paid no matter if the wealth/stuff owned reaching Nisab limit is for trading purpose or not, But the wealth must be free from debt⁴ and basic necessity⁵ of himself and family dependents in order for Fitrah to be wajib upon him.

Note # 1: Debt being such that it overcomes his wealth which is reaching Nisāb.i.e if someone is owning debt, then what ever he has to pay will be subtracted from his wealth, now whatever is remaining will be considered if it is reaching Nisab or not.

Note # 2: Basic Necessity means things which a person is using in his daily life i.e a house for residence, a car for traveling and clothes for wearing. But things which are extra i.e extra house which are not used in daily life are not considered to be Basic Necessity.

Those who are not responsible

If one passed away, or lost nisāb limit before the rise of the dawn upon the

day of Eid-ul-Fitr, or a kafir accepted Islam, a poor became rich or a baby was born after the rise of the dawn upon the day of Eid-ul-Fitr, then he is exempted from paying fitrah.

The Correct Time

Fitra becomes wajib to pay at the rise of dawn on the day of Eid-ul-Fitr. Fitra can be given earlier than this, and if delayed it will be considered makruh and still wajib to pay fitra. Thus it is better to pay fitrah on time. It is mustahab or preferred if one pays fitrah on the day of Eid ul Fitr before leaving for the Masjid.

The Amount to Pay

The amount of fitrah varies across the different cities and its calculation is based upon the prices of either Wheat, flour, fried flour, dates, raisins, or barley. Since different cities across the globe have different prices set for these items, the fitrah will also be varied accordingly. If fitrah is being calculated through wheat, flour, or fried flour, then the price must be paid for approximately 4.51 pounds (2.047 kilograms) of these items and that is the minimum for fitrah. On the other

hand if one wants to pay fitrah with a higher price (which is preferred) he should

be calculating the price of fitrah through Dates, Raisins or Barely, then the price

4. See Note # 1

5. See Note # 2

must be paid as an estimate of 9.03 Pounds (4.094 kilograms) of these items. Fitrah for the residents of Houston, Texas has been determined to be \$5 as average, while differing from other places based on the prices of the above mentioned items.

The Responsibility

The person who qualifies for paying Sadaqat-ul-Fitr is responsible to pay it for himself and his young children (under the age of puberty)⁶. If the children themselves qualify to have nisāb then it is still their father's responsibility to pay from their wealth. On the contrary, a grandfather is not responsible to pay Sadaqat-ul-Fitr on behalf of his grandchildren but if the father of the children is lost, deceased or is too poor to pay then grandfather will be in the position of the father of his grandchildren and he is responsible to pay fitrah on their behalf.

Note # 3: even though a person is not responsible to pay fitrah on behalf of his wife and baligh (mature) son/daughter, there is no harm if he choses to pay Sadaqat-ul-Fitr for them. Thus the only condition that remains is that he informs them that fitrah is being paid for them so that his wife or children can have a proper intention.

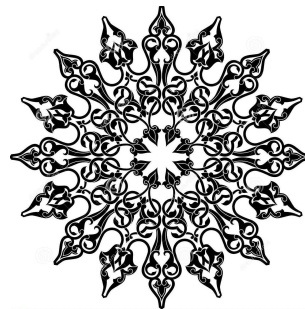
Paying Fitrah with Items

A person can pay fitrah using currency (dollars, pesos, rupees, riyal and etc) or items^{7 8}. If a person is choosing

any one of wheat, flour, or fried flour then he must pay one of these items weighing around 4.51 pounds (2.047 kilograms). Otherwise if he choses barley, raisins or dates then he must pay one of these items weighing 9.03 Pounds (4.094 kilograms).

Note # 4: it is better if preference is given to currency over items and vice versa while paying sadaqat-ul-fitr depending upon what is the need or situation of the destitute (poor). For example it is better to give a person currency if that will fulfill his needs, otherwise if it is a period of drought and depression then it is better to give out items as fitrah because they are not easily available in the market place.

Note # 5: it is allowed for many people to pay Sadaqat-ul-Fitr to one destitute person, however there is difference of opinion amongst scholars if one person can divide his fitrah amongst many destitute person(s). Thus it is better pay Sadaqat-ul-Fitr to one person and not to divide it between two or three persons.



8. See Note # 5

Units and Conversons:

1 Sa'a = 4.094 Kilograms = appx. 9.03 Pounds

½ Sa'a = 2.047 Kilograms = appx. 4.51 Pounds.

6. See Note # 3

7. See Note # 4

The Basics: Fiqh of Sales and Transactions

Umer Hasan, Alnoor Institute of Islamic Sciences

What is Sale?

The very basic definition of sale according to the islamic scholars and jurists is as following:

بيع: مبادلة المال بالمال بالتراضي

“Exchange of Maal (property) against Maal (property) with mutual consent”.

Further they describe Maal (property) in following words:

مال: ما يميل اليه القلب و يدخر لوقت الحاجة

“That towards which heart Inclines and can be stored for the time of need”.

With the above mentioned two definitions the following reasonings can be deduced:

1) In order for a sale to happen not only exchange is necessary but it must also take place with mutual consent between the two parties.

2) That thing towards which heart does not incline or cannot be preserved is not “Maal”.

In how many types sale is classified into?

According to the islamic law sale can be divided into four categories: Mutlaq, Salam, Muqaidah, and Sarf.

Mutlaq Sale: This type of sale occurs when a price is paid to buy merchandise. This type of sale can also be called the

common sale as it is happening almost everywhere . For example when money is paid for the groceries.

Salam Sale: This type of sale occurs when merchandize is being given later and money is received in advance. This type of sale is very rare. For example money received in advanced for crops which will be paid later.

Muqaidah Sale: This type of sale occurs when merchandize is paid in the exchange of merchandize. For example: exchange of rice with wheat.

Sarf Sale: This type of sale occurs when items which are considered to be “price” are paid in exchange with themselves or same category. For example money paid in exchange of money or jewellery in exchange of jewellery.

What is the criteria of a sale in terms of its soundness and validity?

The islamic legal framework of validity and soundness for sale is distributed in four criteria: Jaiz (permissible), Fasid (corrupt), Mauquf (held) and Batil (totally invalid).

Jaiz: This type of sale is common permissible sale which is taking place with offer and acceptance (agreement over a specified/pointed islamically permissible thing in exchange of declared price). In this type of sale deferment is allowed.

Fasid: This type of sale is corrupt sale. It takes place when offer and acceptance is done over an islamically

impermissible item(s). i.e selling of pork, wine, beer or alcohol.

Mauquf: This type of sale takes place when something is sold without the permission of its owner. It can only be worked out with the permission of the owner given the two parties are in their state and the thing sold is still intact.

Batil: This type of sale does not count at all and is totally void. For example a person claims to grab wind in his hands and offers to sell it.

What is considered to be a price according to islamic law in the modern day?

Based on the above mentioned definition of maal (Property), in modern day the price can be any running currency (dollars, pounds, euros, riyal, dinar, rupees and etc), jewellery (i.e gold or silver) or merchandize it self.

What are some important rulings to keep in mind in terms of price?

In any instance or scenario of payment (i.e when money is being paid or any other thing such as gold or silver) the price is supposed to be known in terms of its quantity, quality and attributes (if it puts an effect on the value).

A running currency in a state or a country is always considered to be a “default” currency for all sales in that land even though it is not specified during the sale as it is understood. But in any certain country where two or more currencies are running, it is absolutely necessary according to the islamic law to define what kind of currency is being paid as a price to avoid problems. Otherwise the sale will be considered to be corrupt.

What are some important rulings to keep in mind in terms of merchandise?

It is necessary for the buyer to understand the quantity of merchandize he is buying. But unlike the currency, merchandize can be pointed at by the seller and thus by this action of the seller the requirement to verbally describe the merchandise drops.

(Continued from page 32)

2) A woman sees blood for 2 days, then purity for more than 15 days. Those 2 days will be considered abnormal bleeding and prayers and fast would be made up for those days.

3) A woman has a habit of 7 days and then bleeds for 12 days. Because she exceeded 10 days (maximum hayd period) she returns to her habit and everything after the 7th day (i.e. days 8-12) will be considered abnormal bleeding.

Example(s) of mixed periods:

1) A woman has a normal habit of 7 days. She sees blood on day 1, then purity for 5 days, then blood the next day. She will consider the whole 7 days as days of bleeding.

2) A woman has a habit of 6 days. She sees blood 2 days, then purity 2 days, then blood 4 days. The first 6 days will be considered menses due to her habit and the next 2 days will be abnormal bleeding.

3) A woman has a habit of 8 days. She sees blood 1 day, then purity 8 days, then blood 5 days. The first 8 days will be considered menses due to habit and the next 6 days will be considered abnormal bleeding.

4) A woman has no habit and she sees blood 1 day, then purity 8 days, then blood 5 days. The first 10 days will be considered menses and the next 4 days will be considered abnormal bleeding.

Rulings Regarding Partnership

Shazad Shafi, Alnoor Institute of Islamic Sciences

Partnership (الشركة) is on 2 types;

1. Partnership by having possession upon it which is called Shirkat-e-Milk
2. Partnership by having agreement which is called Shirkat-e-Aqd

The first type is for example by getting something through inheritance e.g if there are 2 brothers and their father has died then they would get a share in inheritance or by getting a gift, it is not allowed for a person to do any type of transaction in the other person's share except with his permission because this person is like a stranger regarding other's property and can do transaction in the other person's wealth only with his permission.

The 2nd one is Partnership by agreement, and this has 4 types:

1. شركة المفاوضة
2. شركة العنان
3. شركة صنائع
4. شركة وجوه

1. الشركة المفاوضة:

Two or more people agree upon starting a business with equal share. In this there is the condition for the partners to have the equal amount of money which has been collected in it and another condition is that a person puts all

his wealth in the share and all parties have the equal right for transactions and equal responsibility. It is allowed between Muslims, adults and mature. It is not allowed between a child and an adult, or between a Muslim and Non-Muslim, and they both act as a representative of each other.

If one buys something that can be used for sharing then the person who is selling can ask both (كفالة) and it is also permissible that one sends the other to buy something (وكالة). Everything that they buy will be shared between them except the food and clothes for the their families. This partnership can only be done with money or currency and if someone wants to do in goods then he would buy the 2nd person's half good for his half good and then he can do partnership.

2. الشركة عنان:

Two or more people agreed upon business on partnership on equal rights of transactions, not responsibility, each will be agent from other but responsible for his own transaction only. Hence this is only in كفالة not وكالة and in this it is permissible if their is equal money invested or different amount of money has been invested and in this it is not required that a person put all his wealth. In this شركة if someone buys something that will be for the partnership then the seller can not ask the 2nd partner, but buyer is supposed to pay and ask his

partner for half payment.

If before spending the money the total money is destroyed or stolen or only one's money is stolen then the partnership would be invalid and if one of them bought something and the 2nd one has not bought anything, then the partnership is still valid but the 2nd one will have to pay the share price. It is not permissible to specify the amount of the profit, but the profit can be set on percentage equal or more and less.

The money that has been invested can be used in hiring a person to do work or to send someone to buy something for them.

3. شركة صنائع

This is a partnership in work not in wealth or merchandise between 2 workers e.g 2 laundry men join together and open a washing place, so whatever they get by working will be divided by between both of them and even if only 1 works and the other one does not work, the income of the first one will still be divided between both of them.

4. شركة وجوه:

This is a partnership on business on credit. Both of the parties do not have any wealth but buy inventory on credit then sell, this one is also permissible. They will be partner and if they agree to be equal shareholders then they will deserve equal profit, not more or less but if they agree on more and less share, profit will be likewise, like one-third share for one and two-third for another then profit will be divided likewise. It will also not be valid if they make a specific amount set for the

profit.

Extra Issues

It is not permissible to do partnership in cutting grass or cutting jungle wood or in hunting then selling an animal like a deer or a fish, anything which is not in the ownership of anyone. If 2 people partner up for collecting water and 1 of them owns transportation and the 2nd one owns a bucket by which they will collect water and then sell it, this partnership is invalid and the collected water will be for the collector and he is the owner of the bucket then he will pay the renting price to the owner of the transportation and if he is the owner of the transportation then he would pay the renting price of the bucket to the 2nd person.

If one of the 2 partners dies then the partnership will become total void.

The person can pay off only his Zakat of the share except if he takes permission from the 2nd partner for paying off his Zakat.



An Inheritance Case

Omar Shariff, Alnoor Institute of Islamic Sciences

What follows is a question pertaining to inheritance posed by a family and its response. To keep the family's affairs private, the names have been changed.

Question

Assalam Alaykum,

My grandfather passed away leaving property that was sold for PKR 10,500,000. He took another wife after the passing of his first, who also passed away prior to his own passing. He has 9 children. Five sons:

1. Khurram (passed away after the death of my grandfather and has sons and daughters)

2. Mahmood

3. Kareem

4. Amjad

5. Moin

Four Daughters:

1. Aftab

2. Salma

3. Sulaikha

4. Faiza

Please specify the shares of each family member in Pakistani Rupees according to Sharia Law.

Answer

بسم الله الرحمن الرحيم

Based on the information provided, assuming all debts and designations in the will of the deceased have been met and

fulfilled, and assuming the number of inheritors are limited to the aforementioned parties, we have divided the shares according to Sharia Law.

Based on the principles of Sharia inheritance, we have determined that the parties involved are 'asaba', which means that the men will get twice the share of the women, for indeed the Quran (an-Nisa:11) states:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

The shares are as follows:

Khurram: PKR 1,500,000

Mahmood: PKR 1,500,000

Kareem: PKR 1,500,000

Amjad: PKR 1,500,000

Moin: PKR 1,500,000

Aftab: PKR 750,000

Salma: PKR 750,000

Sulaikha: PKR 750,000

Faiza: PKR 750,000

Please bear in mind that this distribution is for your grandfathers inheritors only. The shares of the late Khurram (PKR 1,500,000) will have to be distributed to his own inheritors accordingly.

And Allah knows best.

Written by Omair Shariff, Al-Noor Institute of Islamic Sciences

Checked and Approved by Shaykh Mufti Faizanul Mustafa Qadiri, Head Instructor and Dean of Academics, Al-Noor Institute

The Noble Marriage of Rasulullah ﷺ with Khadija al-Kubra,

Umer Hasan, Alnoor Institute of Islamic Sciences

The Noble Marriage of Rasulallah with Khadijah Al-Kubra

Prophet Muhamaad ﷺ from a young age would pasture goats and sheeps for living and would occasionally go to Syria for business transactions with his uncle Abu Talib. The Saadiq (Truthful) and The Amin (Trustworthy), such attributes were from the great character of Rasulallah ﷺ and he was well known by the entire community in Makkah because of these traits.

Revered Hadrat Khadijah al kubrah (رضى الله عنها) had sent message towards the Messenger of Allah to hire his blessed personality on her behalf to perform business transaction of goods in Syria. She (رضى الله عنها) had also offered a lad (serviceman) Mysarah to accompany the Messenger of Allah (ﷺ). All of this with a handsome amount of service fee (double of the highest fee which has been paid). He (ﷺ) had accepted the offer.

The trip was indeed successful and very profitable but beyond that there were some notable and unusual events that unfolded which Mysarah had noticed. When they had reached Basra located South of Syria, the Messenger of Allah (ﷺ) sat beneath a tree. This tree was near a cell in which a Monk Nestor resided. Nestor came out and investigated who is this person under the tree? Mysarah informed him. Nestor replied “None other

than a Nabi has descended after Isaa (عليه السلام) under this tree”. On their way back Mysarah had noticed that the heat was not so severe and one day he noticed in brief but clearly two Angels shading Rasulallah (ﷺ) from the sun rays. When they returned, Khadijah had then also witnessed the Messenger of Allah (ﷺ) being shaded by two angels, while he was on his camel.

Being back in Makkah, the journey was now concluded and Rasulallah with Maysarah went to Khadijah's (رضى الله عنها) house to give her details of the business trip and the goods they had bought in Syria. After his returned Hadrat Khadijah (رضى الله عنها) consulted Nufaysah (Her friend) and She (رضى الله عنها) asked Nufaysah to approach the Messenger of Allah (ﷺ) in regards for a marriage offer between Herself (رضى الله عنها) and Him (ﷺ). Hadrat Khadijah the daughter of Khuwaylid from Asad Clan (رضى الله عنها) was 15 years older than Rasulallah (ﷺ). Indeed it was the trustworthiness, the beauty of the character and the truth of the speech of Rasulallah (ﷺ) that Hadrat Khadijah (رضى الله عنها) had chosen Him (ﷺ) for marriage. Nufaysah had conveyed the message to Him (ﷺ), and He (ﷺ) had agreed. Hadrat Hamzah (رضى الله عنه) who was the Uncle of Rasulallah (ﷺ) had gone with him to Amr uncle of Khadijah (رضى الله عنها) for the hand of her and the marriage was

arranged in exchange of 20 she camels as dowry (Mahr).

Their household had six children in total. Two sons: Sayeduna Qasim (upon which the title of Messenger of Allah also came to be known as Abul Qasim or Qasim's father) and Sayeduna Abdullah as well as four daughters: Sayyedah Umme Kulthum, Sayyedah Ruqayyah, Sayyedah Fatimah and Sayyedah Zaynab. Both his sons had passed in infancy. All of the blessed children of The Messenger of

Hadrat Khadijah al Kubrah (رضى الله عنها) passed away at the age of 65. That was three years before the Hijrah (migration) of The Messenger of Allah (ﷺ) to Madinah. Her death left behind great memories for The Messenger of Allah (ﷺ). The legacy of their blessed bond will never be forgotten as she (رضى الله عنها) was the first wife of Him (ﷺ) and was from the Ummahat ul Mu'minin. Indeed She (رضى الله عنها) and Hadrat Ayesah (رضى الله عنها) were the most excellent in status amongst the Ummahat ul Mu'min.

Both had immense love for each other and Khadijah (رضى الله عنها) was not only a wife of Messenger of Allah (ﷺ) but an excellent counselor and supporter of Rasulullah (ﷺ). Rasulullah (ﷺ) and Khadijah Al Kubrah is truly an inspiring story and teaches us a lot of things including the etiquettes marriage and family life.

Allah (ﷻ) were born through his noble marriage with Hadrat Khadijah (رضى الله عنها) with the exception of Sayyeduna Ibrahim who was born with

Hadrat Mariyah Qubtiyyah. He had also passed away in infancy.

It was after the marriage when the first revelation came to The Messenger of Allah (ﷺ). Certainly It was her that the Messenger of Allah (ﷺ) went to after the first revelation and she supported Him (ﷺ) with all her efforts. Indeed It was her who the first person to accept Islam. After the first revelation had come, The Messenger of Allah (ﷺ) came to her (رضى الله عنها) and asked her to cover Him (ﷺ) with a Blanket (زَمِّلُونِي، زَمِّلُونِي: Cover Me, Cover Me) and described to her (رضى الله عنها) the whole series of events. He (ﷺ) then added "I am afraid for my life".

Hadrat Khadijah (رضى الله عنها) comforted and She (رضى الله عنها) told him (ﷺ) that there was no danger to his life, and that Allah (سبحانه وتعالى) will never debase Him (ﷺ). She (رضى الله عنها) had then reminded Him (ﷺ) about His great character and the good He (ﷺ) does to people. After the declaration of "Nubuwwat", morally and financially She (رضى الله عنها) continued to assist Him (ﷺ) with all of her efforts. This was a time, when the most powerful of the people had rejected His Message of Islam and had declared enmity against Him (ﷺ).

Whenever The Messenger of Allah (ﷺ) was in the cave of Hira She (رضى الله عنها) would regularly provide food for him (ﷺ). Once when the She (رضى الله عنها) was bringing food for Him (ﷺ), Jibreel (عليه السلام) came to the Messenger of Allah and told him (ﷺ) to convey the Salam of Allah (سبحانه وتعالى) and of himself. He also asked The Messenger of Allah to convey the glad tidings of a special palace in the Heaven.

The Splitting of the Prophet's Chest

(Shaqq-us-Sadr), Narratives and Wisdoms

Omair Shariff, Alnoor Institute of Islamic Sciences

The narrative of the splitting of the chest of the Prophet ﷺ is one that is very well known. In religious households, it is taught to all children at a young age, but largely discarded afterwards. This attitude towards the splitting of the chest is most probably because it is a miraculous occurrence and consequently has little to no significance for people living in a postmodern age. What follows is a narrative of this event as well as a few wisdoms behind it in an attempt to reconcile postmodern views with this great event.

Validity of Event

Although certain narrations pertaining to this event may be contested, the event itself is confirmed in the Quran from the ayah:

Did We not expand for you your chest?
(Inshirah:1)

According to Ibn Abbas and others, this ayah was specifically revealed regarding the incident during the childhood of the Prophet ﷺ.⁹

Numerous Occurrences

It should be noted that the splitting of the Prophet's chest ﷺ was not a single occurrence. Although scholars of hadith debate on their authenticity (in terms of hadith relating to them), the Prophet's

chest ﷺ was split in the same manner as in the famous narration from his childhood three other times (for a total of four).

The First Splitting

The first splitting is the most famous and also the most authentically narrated. A few narrations go back to Halimah Sa'diyyah, the wet-nurse of the Prophet ﷺ, but the most detailed one is that of Shaddad ibn Aws that the Prophet ﷺ said,

“I was [at the age of] suckling amongst the Banu Sa'd, when one day while I was at the bottom of a valley with my childhood companions, I found myself suddenly with a group of three people [carrying] a basin of gold filled with snow. They took me from my companions, who fled fearing for their lives, and one of them laid me down very gently. He split my chest all the way down while I was looking, [but] I found no harm from it. Then he removed my insides and proceeded to wash them with that snow, and he made nice his washing. He then returned my insides to their place and the second (of the three companions) stood up and said, ‘Step aside’. He put his hand into my chest and removed my heart while I was looking at it and cracked it open. He removed from it a black blood clot and threw it away. Then he motioned with his hand to the left and right as if he were

⁹ تفسير روح المعاني

reaching for something, and then he had a ring made of light, the sight of which diminished the eyesight from even a glance. He sealed with it my heart, and it became full [of that light, which was] the light of prophethood and wisdom. Then he returned it to its place and I felt the coolness of that seal in my heart for a while. Then the third (of the three people) said to his companion, 'Step aside'. Then he passed his hand all the way down my chest, and that split was mended by the permission of Allah. Then he took my hand and lifted me up very gently and said to the first (of the three), 'Weigh him with ten from his ummah'. So they weighed me with them and I was heavier. Then he said, 'Weigh him with a hundred from his ummah', and I was heavier. Then he said, 'Weigh him with a thousand', and I was heavier. Then he said, 'Stop, for if you were to weigh him against his whole ummah, he would certainly be heavier'. Then they hugged me and kissed my head and between my eyes and said, 'Oh beloved, don't worry! If you knew what was meant for you of good, you would certainly be pleased'.¹⁰

The Second Splitting

The second occurrence took place when the Prophet ﷺ was ten years old. According to the hadith narrated by ibn Hibban, Hakim, Abu Nu'aym and others, the Prophet said,

"I was walking in the desert at the age of ten, when [I saw] two men above my head. One of them said to the other, 'Is that him?', and the other said, 'Yes'. So

they took me and faced me with faces I had never seen amongst creation ever, and with scents I had never smelled amongst creation ever, and with clothes I had never seen upon anyone ever. They came walking towards me until each of them grabbed my upper arms, [but] I did not feel any touch or harm from them. One of them said to his companion, 'Lay him down', so they laid me down with out any force or bending..." In one version, it says, "One of them said to his companion, 'Split his chest', so one of them leaned towards my chest and split it such that I saw it without any blood or any pain. One of them was refilling a golden basin with water and the other was washing my insides. Then he said, 'Split his heart', so [the other of the two] split my heart. Then he said, 'Remove hatred and jealousy from it', and he removed something like a blood clot and tossed it aside. Then he said, 'Place compassion and mercy in his heart', so he placed inside it something like a shape of silver. Then he took out some dust that he had with him and sprinkled it upon [my heart]. Then [after returning everything to its place] he knocked on it with his thumb (to make sure everything was set in place), then he said 'Go and be safe'. So I returned (after that event) with my mercy to the young and compassion for the old, that I did not start out with."¹¹

The Third Splitting

This splitting took place at the first revelation of the Quran and the pronouncement of prophethood. It is narrated by Abu Nuaym that the Angels

¹⁰ المواهب اللدنية للقسطلاني الجزء الاول ص 156-57 المكتب الاسلامي بيروت 1425/2004

¹¹ سبل الهدى و الرشاد الجلد الثاني

Jibreel and Michael split open his chest and washed it prior to reciting *Read in the Name of your Lord*. After leaving the cave of Hira and visiting the Christian cousin of Khadijah, Waraqa ibn Nawfal, and telling him what had happened, he said, “Rejoice! For indeed you are the one whom the son of Maryam rejoiced about, and you are on the reputation of Musa, and you are a prophet sent [by Allah]”. Both Tiyalisi and al-Harith in their musnads related this occurrence.¹²

The Fourth Splitting

This splitting took place at the time of the night journey. According to the narration of Bukhari, the Angel Jibreel ﷺ split open his chest, “then he removed my heart. Then a gold basin was brought filled with iman. He washed my heart with it, then he filled it (with that iman), then he returned it”.¹³

This splitting and washing took place right before the Buraq was brought to the Prophet ﷺ.

Wisdoms

The wisdom behind the first splitting was the removal of any deficiencies associated with childhood. According to Imam Qastalani, this purification allowed him ﷺ to have the qualities of an adult

and to grow up in a state of total protection from sin.¹⁴

The wisdom behind the second splitting was to remove deficiencies associated with adolescence, and also the addition of praiseworthy qualities that were not found in children his age. These additions indicate a vast amount of wisdom regarding other people (his ummah) that would ordinarily take years to achieve.

The wisdom behind the third splitting was to strengthen his heart ﷺ and to make it fit to receive revelation.¹⁵ Allah says in the Quran:

“Had we revealed this Quran upon a mountain, you would have surely seen it fearful and in pieces from the fear of Allah.” (Hashr: 21)

The wisdom behind the third splitting was to prepare him ﷺ to rise to the higher gathering (i.e. seven skies), and to strengthen him for the elucidation of the Divine Names. Imam Qastalani also notes that it is this preparation that allowed for the literal vision of Allah. It is by means of this preparation that such a vision proved incompatible with Musa ﷺ. For how could a man be prepared for what a mountain could not?¹⁶

A question here arises as to why Allah would choose to instill these qualities in the Prophet in this way instead of just bestowing them upon him without

¹² المواهب اللدنية للقسطلاني الجزء الاول ص 203 المكتب الاسلامي 1425/2004

¹³ المواهب اللدنية للقسطلاني الجزء الثالث ص 19 المكتب الاسلامي 1425/2004

¹⁴ المواهب اللدنية للقسطلاني الجزء الاول ص 159 المكتب الاسلامي 1425/2004

¹⁵ المواهب اللدنية للقسطلاني الجزء الاول ص 204 المكتب الاسلامي 1425/2004

¹⁶ المواهب اللدنية للقسطلاني الجزء الثالث ص 27 المكتب الاسلامي 1425/2004

any overtly miraculous occurrence. Arif ibn abi Hamza responds to this question and says that when the Prophet was given an excess of iman and wisdom and strength of belief, he was also given a fearlessness from normal worldly occurrences by the actual vision of the splitting of his chest and heart. He thus achieved a strength of iman in three aspects: strength of belief, [actual] witnessing and fearlessness of ephemeral worldly occurrences. Thus, it was perfected for him what was desired of him in terms of strength of iman in Allah and fearlessness of all that was other than Him.¹⁷

It is also by virtue of what he was given (i.e. iman and wisdom), that he was the bravest, most firm and highest of all creation in state and speech. For example, when Jibreel approached sidrat-ul-muntaha, he said he could not go further, but that the Prophet had to, or when fierce fighting broke out during war and he rushed into battle while they were cutting and jabbing with their weapons, and he was saying, "I am the sun of Abdul Muttalib. I am the Prophet, there is no lie in that".¹⁸

We can deduce from these above passages that the overall wisdom of splitting the chest and heart of the Prophet at all those stages in his life was to allow him to receive praiseworthy qualities in the best possible way, to thereby increase and develop him in the most perfect way by several aspects simultaneously.

Our Takeaways

Miraculous occurrences tend to have very little impact or relevance to modern day people, yet it should be noted that each event in the life of our Prophet has significance that pertains directly to us. A separate paper would have to be written about the individual lessons of this event; with enough thought, one could indeed write of numerous benefits. The most important value to realize in our time, in my opinion, is the value of the heart. Postmodernism has given rise to the overvaluation of the brain as the seat of the intellect. Although the brain being the seat of the intellect has been around since at least the age of the Greeks, our increasingly materialist worldview has given this idea much more credence than it actually deserves. According to Imam Qastalani, the care with which the chest and heart of the Prophet were washed and purified gives credence to the opinion of the scholars of Ahl Sunnah, that the heart is the place of intellect and knowledge, not the brain as falsely claimed by the Mutazilites and Philosophers.¹⁹ It should be known then, that the purpose of this event, and other miraculous occurrences, for our time is to inform us of the power of Allah and to open our eyes to the inadequacies of materialism as a serious worldview.

¹⁷ المواهب اللدنية للقسطلاني الجزء الثالث ص 33 المكتب الاسلامي 1425/2004

¹⁸ ibid

¹⁹ المواهب اللدنية للقسطلاني الجزء الثالث ص 33-4 المكتب الاسلامي 1425/2004

In the House of Abu Ayyub al-Ansari

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The year that The Holy Prophet (SAW) arrived in Medina was the year 622. The citizens of Medina were waiting restlessly for his arrival, each of them hoping to be the one to have The Last Prophet (SAW) as his guest. When he arrived in Medina, he was riding his she-camel, who was named Qaswa. And the people of Medina were running to his she-camel and grabbing the reins of it. Trying to lead it to his own house. But when they grabbed the reins The Holy Prophet (SAW) would say "Let her go her way, for she is commanded" at hearing this the people of Medina would let go. The Prophet (SAW) said that where ever the she-camel stops is where he would stay temporarily during his time in Medina. Many times the camel would stop and the people of Medina would think that is where the prophet would stay. Eventually the she-camel stopped at a building, owned Abu Ayyub The Ansari.

Another incident happened when he stopped at a plot of land, which was owned by two orphans named Sahl and Suhayl. The Prophet (SAW) offered to buy this plot of land, but the orphans offered to give it for free. But the Holy Prophet (SAW) refused and paid instead. This plot that he bought was turned into Masjid ul-Nabawi. The Holy Prophet (SAW) also connected his house with the masjid and that was called the Hujra of Aisha (RA).

And while this masjid was being built, the Holy Prophet (SAW) needed a place to live. So he chose the house of Abu Ayyub The Ansari. So Abu Ayyub and Umm Ayyub stayed on the top floor of the house and The Holy Prophet stayed on the bottom floor. Regarding this Abu Ayyub said "Ya Messenger of Allah, it is better that me and my wife be on the bottom floor than you. Verily I would sacrifice my

mother and father for you." so Umm Ayyub and Abu Ayyub started moving to be on the bottom floor, but then the Messenger of Allah (SAW) said "Ya Abu Ayyub, it is easier for me to be on the bottom floor, and it is easier for those coming to visit me." because those coming to visit would have to come up the stairs.

Also during his stay there, one particular night while they were sleeping, the water pot of Abu Ayyub had broken causing the water to spill out. Umm Ayyub and Abu Ayyub became worried that the water would spill on The Holy Prophet (SAW). So they used their blanket to dry it up, and this was their only blanket and it was during winter. They did this, in order that no water drop on The Holy Prophet (SAW) and harm him.

Another incident happened when they were cooking for The Holy Prophet. And when he would finish eating, and there would be signs of where he had put his fingers to eat. So Abu Ayyub and Umm Ayyub would eat from the same spot hoping to get barakat from this act. Until one night they bought him some onion or garlic for his dinner. But instead of finding where he had eaten on his plate, they found nothing. so then Abu Ayyub said "Ya Messenger of God, I would sacrifice my mother and father for you. We did not see any signs that you had eaten, and we were hoping to get barakat from eating from the same place as you." so the Messenger of Allah (SAW) said "verily I had found some food from this type of plant (garlic or onion plant), and I am talking to the angels. And they dislike this smell". So he did not eat it, because angels do not like bad smells, so if he had eaten it they would not come.

Life of Imam Malik

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Imam Malik (رحمت الله عليه)

Imam Malik (رحمت الله عليه) who is one of the four Imams was born in the year 93 A.H in Madina-tul-Munawwara. He learned Hadiths from Imam Zahri and Nafay (R.a) who were the freed slaves of Abdullah Ibn Umarؓ. He Used to say "Every man that I studied from did not die until he personally came to me and learned something from me."

Imam Malik had a great honor in knowledge, people used to come to him for Fatawas. Their used to be a rush on his door for taking Hadith and Fiqh just like how it is crowded at the king's door. Whenever someone used to narrate from Imam Malik, people used to rush towards him.

He had a high status in Fiqh and Fatwa. Ibn Wahab used to say "I heard a call in Madina, No person can give Fatwa except Malik Ibn Anas (رحمت الله عليه) and Ibn Abi Zieb.

He had alot of respect and alot of honor for Hadith. Whenever he intended to narrate a Hadith, he used to take a shower and be pure and used to wear good clothes. He used to sit with humbleness. He used to burn Uud from the beginning to the end for hadith class. When someone used to say about that, he used to say: "I love to respect the Hadith of the Holy Prophetﷺ"

Abdullah Ibn Mubarak says "I was with Imam Malik and he was teaching us a Hadith, a scorpion stung him 17 times,

and his color changed but he did not stop the Hadith, when the people left he said, "I had patience for the honor of Hadith."

He never rode on an animal in the city of Madina. He used to say "I will never ride in a city in which the Blessed Body of The Holy Prophetﷺ is buried."

His gathering was a gathering of respect and prestige. He was a man of respect, There was nothing in his gathering from excessive talks and backbiting. Whenever someone used to ask a Hadith, he did not tell it except Hadith after Hadith.

One time the governor Haroon Rashid asked Imam Malik to come to his house to teach him, so he refused and said the one who wants to learn should come, so Haroon Rashid came to Imam Malik and went to Imam Malik's house with his sons and asked Imam Malik to read on him.

Imam Malik said "I have not read on anyone for a long time, but people read upon me", so Haroon said "Take out the people until I read on you", Imam Malik said "If i reject the common people for the important then the important ones people will not be benefited.

In the year 146 A.H he was hit 17 lashes for giving a Fatwa against the King of that time, when the king told Imam Malik to take it back, he refused, so the king became more angry and striped him naked and pulled his hand to such an extent that he fainted, but after each strike his respect and honor became more and more and it was like he was being rewarded with treasures in the day of judgement.

One of his books, Mauta is from the greatest books of Hadith. He passed away on the year 179 A.H and is buried in Jannat-ul-Baqi